

A GRAMMAR

ARABIC LANGUAGE.

**London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE,
Glasgow: 263. ARGYLE STREET.**



**Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.
Bombay: GEORGE BELL AND SONS.**

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED
FROM THE GERMAN OF CASPARI,
AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY
W. WRIGHT, LL.D.,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

THIRD EDITION
REVISED BY
W. ROBERTSON SMITH,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE
AND
M. J. DE GOEJE,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

VOLUME I.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1896

Cambridge :
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.

9503

PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Naḥāid*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890). •

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the *'Alfīya* (الْفَيْه) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aqil (ed. Dieterici, 1851, and the Beirut edition of 1872); the *Mufaṣṣal* (الْمُفَصَّل) of 'el-Zamahsari (ed. Broch, 1859); and the *Lāmīyatu 'l-'Afāl* (لَامِيَّةُ الْأَفْعَال) of 'Ibn Mālik, with the Commentary of his son Badru 'd-din (ed. Volek, 1866). Of recent native works I have diligently used the *Miṣbahu 'l-Tālib fī Baḥṭi 'l-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِب) of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistāni (Beirut, 1854); 'el-Bistāni's smaller Grammar, founded upon the above, entitled *Miftaḥu 'l-Miṣbah* (مِفْتَاحُ الْمِصْبَاح), second edition, Beirut, 1867); and Nāsif 'el-Yāziḡi's *Faṣlu 'l-Ḥiṭāb* (فَصْلُ الْحِطَاب), second edition, Beirut, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguae Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856). •

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

THE Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

CONTENTS.

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

	PAGE
I. THE LETTERS AS CONSONANTS	1
II. THE VOWELS AND DIPHTHONGS	7
III. OTHER ORTHOGRAPHIC SIGNS	13
A. Ġèzina or Sukûn	13
B. Tèsdid or Šèdda	13
C. Hêmza or Nèbra	16
D. Wasla	19
E. Mèdda or Matta	24
IV. THE SYLLABLE	26
V. THE ACCENT	27
VI. THE NUMBERS	28

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB.

A. GENERAL VIEW.

1. The Forms of the Triliteral Verb.	29
The First Form	30
The Second Form	31
The Third Form	32
• The Fourth Form	34

	PAGE
The Fifth Form	36
The Sixth Form	38
The Seventh Form	40
The Eighth Form	41
The Ninth and Eleventh Forms	43
The Tenth Form	44
The Twelfth, Thirteenth, Fourteenth, and Fifteenth Forms	46
2. The Quadriliteral Verb and its Forms	47
3. The Voices	49
4. The States (Tenses) of the Verb	51
5. The Moods	51
6. The Numbers, Persons, and Genders	52

B. THE STRONG VERB.

1. The Active Voice of the First Form	53
<i>a.</i> The Inflection by Persons	53
1. Separate Pronouns	54
2. Suffixed Pronouns, expressing the Nominative	55
3. Prefixed Pronouns, expressing the Nominative	55
<i>b.</i> Forms of the Tenses and Moods	57
The Imperfect Indicative	57
The Subjunctive and Jussive	60
The Energetic	61
The Imperative	61
2. The Passive Voice of the First Form	63
3. The Derived Forms of the Strong Verb	63
4. The Quadriliteral Verb	67
5. Verbs of which the Second and Third Radicals are Identical	68

C. THE WEAK VERB.

1. Verba Hêmzata	72
2. Verbs which are more especially called Weak Verbs.	
A. Verba Primæ Radicalis و et و	78
B. Verba Mediæ Radicalis و et و	81
C. Verba Tertîæ Radicalis و et و	88
3. Verbs that are Doubly and Trebly Weak.	
Doubly Weak Verbs	92
Trebly Weak Verbs	95

APPENDIX A.

I. The Verb لَيْسَ	96
II. The Verbs of Praise and Blame	97
III. The Forms expressive of Surprise or Wonder	98

APPENDIX B.

The Verbal Suffixes, which express the Accusative	100
---	-----

II. THE NOUN.

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. The Derivation of Nouns Substantive and Adjective, and their different Forms	106
a. The Deverbal Nouns.	
(a) The Nomina Verbi	110
(β) The Nomina Vicis	122
(γ) The Nomina Speciei	123
(δ) The Nomina Loci et Temporis	124
(ε) The Nomina Instrumenti	130
(ζ) The Nomina Agentis et Patientis and other Verbal Adjectives	131
b. The Denominative Nouns.	
(a) The Nomina Unitatis	147
(β) The Nomina Abundantiæ vel Multitudinis	148
(γ) The Nomina Vasis	149
(δ) The Nomina Relativa or Relative Adjectives	149
I. Changes of the Auxiliary Consonants	151
II. Changes of the Final Radicals و and ى	156
• III. Changes in the Vocalisation	159
(ε) The Abstract Nouns of Quality	165
(ζ) The Diminutive	166
(η) Some other Nominal Forms	175
2. The Gender of Nouns	177
Formation of the Feminine of Adjectives	183
Forms which are of both Genders	185
3. The Numbers of Nouns.	187
The Dual	187
The Pluralis Sanus	192
•The Pluralis Fractus	199

4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247

APPENDIX.

The Pronominal Suffixes, which denote the Genitive	252
--	-----

B. THE NUMERALS.

1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	262

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	273
(a) The Conjunctive Pronouns	270
(b) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277

III. THE PARTICLES.

A. THE PREPOSITIONS.

The Inseparable Prepositions	279
The Separable Prepositions	280

B. THE ADVERBS.

The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	286

C. THE CONJUNCTIONS.

The Inseparable Conjunctions	290
The Separable Conjunctions	291
D. THE INTERJECTIONS	294
PARADIGMS OF THE VERBS	296

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْبَحَا, حُرُوفُ الْحُرُوفِ الْبَحَايَةِ, or حُرُوفُ الْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
ألف Elif.	ا	ا	...	...	1
باء Ba.	ب	ب	ب	ب	2
• تاء Ta.	ت	ت	ت	ت	400
ثاء Ta.	ث	ث	ث	ث	500
جيم Gim.	ج	[ج]	ج	[ج]	3
حاء Ha.	ح	[ح]	ح	[ح]	8
خاء Ha.	خ	[خ]	خ	[خ]	600
دال Dal.	د	د	...	...	4
ذال Dal.	ذ	ذ	...	...	700

	NAME.	FIGURE.				NUMERICAL VALUE.
		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءُ Ra.	ر	ر	...	...	200
	زَايَ } (رَاءُ) } Zay.	ز	ز	...	...	7
	سَيْنَ Sin.	س	س	س	س	60
	شَيْنَ Šin.	ش	ش	ش	ش	300
B	صَادُ Šad.	ص	ص	ص	ص	90
	ضَادُ Dad.	ض	ض	ض	ض	800
	طَاءُ Ṭa.	ط	ط	ط	ط	9
	ظَاءُ Ṣa.	ظ	ظ	ظ	ظ	900
C	عَيْنَ ‘Ain.	ع	ع	ع	ع	70
	غَيْنَ Ġain.	غ	غ	غ	غ	1000
	فَاءُ Fa.	ف	ف	ف	ف	80
	كَافُ Kaf.	ق	ق	ق	ق	100
	كَافُ Kaf.	ك	ك	ك ك	ك ك	20
	لَامُ Lam.	ل	ل	ل	ل	30
	مِيمُ Mīm.	م	م	م	م م	40
	نُونُ Nūn.	ن	ن	ن	ن	50
	هَاءُ Ha.	ه	ه	ه	ه ه	5
	وَاوُ Waw.	و	و	...	...	6
	يَاءُ Ya.	ي	ي	ي	ي	10

REM. a. ا in connection with a preceding ل forms the figures أ, آ, إ. This combination is called *lam-êlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ع. The object of it is merely to distinguish êlif as the long vowel a, § 3, from êlif as the spiritus lenis (êlif with hêmza, ا, § 15).

REM. b. The order of the letters ه and و is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ه و لا ي B

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ف, ق, but ق, ف*. At the end of a word these points are usually omitted, ف, ق.

REM. c. In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بھ bh.	سھ sh.	فی fi.	
تھ th.	دھ dh.	لھ lh.	C
جھ gh.	عھ gh.	لمھ lmh.	
حجھ hjgh.	فھ fh.	يھ yh.	

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus حجج appears as حجج, or, in the fount used for this grammar, as حجج. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, ق has the point below, ق, ا, or even ق, ا.

A REM. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَة, plur. نَقَط), are divided by the grammarians into **الْحُرُوفُ الْمُهْمَلَةُ**, the loose or free, i.e. *unpointed, letters*, and **الْحُرُوفُ الْمُعْجَمَةُ**, the bolted or fastened, i.e. *pointed, letters*. To the former class belong ط, ص, س, ر, د, ح, and ع; to the latter خ, ز, ذ, ض, ش, غ. The letters ب, ت, ث, and ي are generally distinguished as follows:

B ب is called **أَلْبَاءُ الْمَوْحَدَةُ**, the *ب* with one point (١);
 ت „ **أَلْبَاءُ الْمَثْنَاءُ مِنْ فَوْقِهَا**, the *ت* with two points above (٢);
 ي „ **أَلْيَاءُ الْمَثْنَاءُ مِنْ تَحْتِهَا**, the *ي* with two points below (٢)*;
 ث „ **أَلْبَاءُ الْمَثْلَثَةِ**, the *ث* with three points (٣).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ط; ص; س; ر; د; ح; ع; etc. Also ه or ه by way of distinction from ه. In some old Mss. ش has only one point above, and then س takes a point below.

REM. e. The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

و م ف ب, **أَلْحُرُوفُ الشَّفَوِيَّةُ** or **الشَّفَوِيَّةُ**, the labials (شَفَا a lip),

ط ذ ث, **أَلْحُرُوفُ اللَّثَوِيَّةُ**, the gingivals, in uttering which the

D tongue is pressed against the gum (اللِّثَةُ).

ص س ز, **أَلْحُرُوفُ الْأَسَلِيَّةُ**, the sibilants, which are pronounced with the tip of the tongue (الْأَسَلَةُ).

* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairūt, always insert them except when the ي represents *elif maḥṣūra* (§ 7, rem. b): thus رَمَى, but رَمَى, كُنِيَ.]

الذَّلِقَةُ or الذَّلِقَةُ, the liquids ن ل ر, which are pronounced with the extremity of the tongue (الذَّلِقُ or الذَّلِقُ).

الشَّجْرَةُ, the letters ض ش ج, which are uttered through the open orifice of the lips (الشَّجْرُ).

التَّطْعَةُ or التَّطْعَةُ, the letters ط د ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (التَّطْعُ or التَّطْعُ).

الحَرْفَانِ اللَّوَوِيَّانِ, the letters ق and ك, in uttering which the uvula (اللِّبَاءُ) is brought into play.

الْحُرُوفُ الْحَلْقِيَّةُ or حُرُوفُ الْحَلْقِ, the gutturals, ه غ ع خ أ.

The letters ي و ا are called حُرُوفُ اللَّيْنِ or الْحُرُوفُ اللَّيْنَةُ, the soft letters, and حُرُوفُ الْعِلَّةِ, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the *א* of the Hebrews (as in *אֶמֶר*, *אֵבֶן*, *אֶלֶף*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with ت, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. *ג*, or our *g* in *get*.

ح, the Heb. *ח*, is a very sharp but smooth guttural aspirate, stronger than ه, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that*, *with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *ā*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit*, *mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as اَلظَّاءُ اَلْمُبَالَغَةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر, as in the Yemenite مَضَارٍ for مَضَاعٍ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly con- A
founded with *ḥlif hēmzatum*, as 'ultu, ya'ūlu, for *ḥultu, yaḥūlu*.

ك, ل, م, and ن, are exactly our *k, l, m, n*. When immediately
followed by the letter ب, without any vowel coming between them,
ن takes the sound of *m*: as جَنْب *jəmb*, عَنْبَر 'ambar, سَنْبَا' *səmbā'u*,
not *jənb*, 'anbar, *sənbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at
the beginning, of a syllable; e.g. هُمْ *hum*, أَهْلَكَ 'ahlaka. In the
grammatical termination هَا أَتَانِيث [called أَتَانِيث] is pro-
nounced like ت, *t*)*. B

و and ی are precisely our *w* and *y*. The Turks and Persians
usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To
indicate the long vowels and diphthongs they made use of the three
consonants that come nearest to them in sound: viz. ل (without *hēmza*,
see § 1, rem. *a*, and § 15) for *ā*, ی for *ī* and *ai*, و for *ū* and *au*. E.g., ل *lā*,
فی *fī*, کى *kai*, دو *dū*, لو *lau*.

4. At a later period the following signs were invented to express
the short vowels.

(a) َ *fəṭḥ* (فَتْح) or *fəṭḥa* (فَتْحَة), *a*, *ə* (as in *pet*), *e* (nearly the
French *e muet*); e.g. خَلَقَ *halaka*, شَمْسٌ *səmsun*, كَرِيمٌ *kerīmun*.

(b) ِ *kəṣr* (كَسْر) or *kəṣra* (كَسْرَة), *i* (as in *pin*), *ì* (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bihī*, أَقْطِ *āqṭun*. D

(c) ُ *ḍamm* (ضَم) or *ḍamma* (ضَمَة), *u* (as in *bull*), *o*, *ö* (nearly as
the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَهْ *lahu*,
هَجَّهْ *höjgəṭun*, عَمْرٌ *ömrun*.

* In point of fact, this figure ّ is merely a compromise between
the ancient َ (Heb. ַ, ָ), the old pausal َ (ah), and the
modern ُ (Heb. ּ, ֿ), in which last the ּ is silent.

A REM. a. The distinction between the names *fèth*, *kèsr*, *ḍamm*, and *fèthā*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*; the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שֶׁפֶר, and קִבְיָן. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. اَلْحُرُوبَةُ بِنَصْبِ اَلْأَحَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—Do G.]

REM. b. A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its mark is termed شَكْلٌ, *form or figure*, plur. أَشْكَالٌ or شُكُونٌ.

REM. c. In the oldest Mss. of the Kor'ān, the vowels are expressed by dots (usually red), one above for *fèthā*, one below for *kèsra*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from l and ی or ے respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *ə*, *e*, *o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(a) When preceded or followed by the strong gutturals غ غ خ ح, or the emphatic consonants ق ظ ط ض ص, *fèthā* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *ä*; e.g. حَمْرٌ *hamrun*, لُبٌّ *lu'bun*, بَكِيَّةٌ *bakīya*, صَدْرٌ *ṣadrun*. Under the same circumstances *kèsra* is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *ì*, e.g. عَلِمُوا 'ilmun, سَحَرُوا sìhrun, قَسَرُوا qìsrun; whilst A damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطَفَ laṭafa, لُفِفَ luḥḥa, حَسُنَ ḥosnun or ḥösnun, رَعِبَ ra'ibun, عَمِرَ 'ömrun.

(b). In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fèṭḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبَتْ katabta, أَكْبَرُ 'akbaru; or it becomes a B simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلَّ bəll, مَرَكَبٌ mèrkèbun, سَمَكٌ sèmekun, سَمِينٌ semīnun, مَدِينَةٌ medīnètun. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَرَتْ jarратun, مَرَرَتْ marratun, غَارَرَتْ gāratun, صَوَّرَتْ šūratun; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ qāla, بَاعَ bā'a, سَوَّى sūḥun; in which case these letters are called حُرُوفُ التَّمْدِيدِ, *literae productionis*, "letters of prolongation." The combinations يـ and وـ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طَوَّى ṭūw, طَوَّى ṭūw, nearly ṭōrun, ṭūnun.

REM. a. *ā* was at first more rarely marked than the other long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fèṭḥa; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ. هَكَذَا, هُنَا, هَذَا, ذَلِكَ, لَكِنَّ, أَلْقِيَمَةُ, السَّمَوَاتِ, أَلْمَلِكَةُ. More exactly, however, the fèṭḥa should be written perpendicularly in this case, so as to resemble a small *ḥlif*; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, أَلْمَلِكَةُ, الرَّحْمَنُ, اللَّهُ, أَلْقِيَمَةُ, السَّمَوَاتِ (the resurrection, to be carefully distinguished from

خَوْفٌ *haufun*; but after the other letters become nearly *ē* (Heb. פֶּ) A and *ō* (Heb. פֹּ-), e.g. سَيْفٌ *səḥfun*, مَوْتُ *m'otun* (almost *səḥūn*, *mōtun*).

REM. a. After و at the end of a word, both when preceded by damma and by fêṭha, *l* is often written, particularly in the plural of verbs; e.g. نَصَرُوا. رَمَوْا. يَغْزُوا. This *l*, in itself quite superfluous (*êlif otiosum*), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ *and*. It is called اَلِئَلْفُ الْوَقَايَةِ, *the guarding êlif*, or اَلِئَلْفُ الْفَاصِلَةِ, *the separating êlif*.

REM. b. ي at the end of a word after a fêṭha is pronounced B like *l*, e.g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā**, and is called, like *l* itself, in the same position (e.g. بَهَسَا *Bəḥwəsā*, غَزَا *ḡazā*), اَلِئَلْفُ الْمَقْصُورَةِ, *the êlif that can be abbreviated*, in contradistinction to the *lengthened êlif*, اَلِئَلْفُ الْمَمْدُودَةِ (see § 22 and § 23, rem. a), which is protected by *hêmza*. It receives this name because, when it comes in contact with a *hêmza conjunctionis* (see § 19, rem. f'), it is shortened in pronunciation before the following consonant, as are the و and ي in أَبُو and أَبِي before اَلْوَزِيرِ (see § 20, b)†.

REM. c. If a pronominal suffix be added to a word ending in ي, the ي is sometimes retained according to old custom, as in رَمِيَهُ or رَمِيَهُ, but it is commonly changed into *l*, as رَمَاهُ.

* [But يَ, with the mark *ḡeẓma* (see § 10), as in يَدَيَّ, كَيَّ is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters اِ suprascript; e.g. يَدَيَّ اِ كُلِّ مِعْطَا, i.e. يَدَيَّ *yèdai*, not *yèdā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between يَ and اِ, pronouncing the former nearly as *ē*; cf. rem. d. On the other hand many Mss., even very ancient ones, write اِ where the received rules require يَ. According to the grammarians *êlif maḥṣūra* is always written يَ in words of more than three letters unless the penultimate letter is Ya (as يَحْيَا *he will live*, دُنْيَا *world*). In words of three letters, the origin of the final *ā* must be considered; a “converted Ya” gives يَ, a “converted Wāw” gives اِ. See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in **اَـ** we often find **وَـ** instead of **اَـ**, as **حَيَوَ** or **حَيَوُ**, **صَلَوَ** or **صَلَوُ**, **زَكَوَ** or **زَكَوُ**, **نَجَوَ** or **نَجَوُ**, **غَدَوَ**, **مَشَكَوَ**, and so also **رَبُّوا**, **رَبُّوا** for **رَبَّا**, **رَبِّا**; further **يَـ** for **اَـ** in the loan-word **تَوْرِيَّة** or **تَوْرِيَّة**; according to which older mode of writing we ought to pronounce the **اَـ** nearly as **ā** or **ē** respectively*.

B 8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, **ء** *an*, **ِ** *in*, **ُ** or **ُ** *un*. This is called **التَّنْوِين**, the *tênwîn* or “nunation” (from the name of the letter **ن** *nûn*), and takes place only at the end of a word; e.g. **مَدِينَةً** *medînètun*, **بِنْتٍ** *bintin*, **مَالٍ** *mālun*. See § 308.

REM. *a.* **ِ** takes an **ل** after all the consonants except **ة**; as **بَلًّا**, **رِيحًا**, but **خَلِيفَةً**. However, when it precedes a **ي**, no **ل** is written, as in **هَدَى**; nor, according to the older orthography, when it accompanies a *hêmza*, as in **شَيْءٍ**, for which we more usually find **شَيْئًا**. This *ëlif* in no way affects the quantity of the vowel, which is always short: *bābān*, *rīhān*.

C REM. *b.* To one word **و** is added, without in any way affecting the sound of the *tênwîn*, viz. to the proper name **عَمْرُو** *Amr* (not *Amrū*), genit. **عَمْرٍو**, accus. **عَمْرًا**, rarely **عَمْرَوًا**, [or, when the *tênwîn* falls away (§ 315, *a*, rem. *b*) **عَمْرُو** in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. **عُمَرُ** *Omar*, genit. and accus. **عُمَرٍ**. The **و** of **عَمْرُو** and **عَمْرٍو** is, however, often neglected in old manuscripts. [Cf. the use of **ي** to represent *tênwîn* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the *Kor'ān*, the *tênwîn* is expressed by doubling the dots which represent the vowels; **ـَـ** = **ـُـ**, **ـِـ** = **ـِـ**, **ـِـ** = **ـِـ**.

* [The prophet said **أَفْعُو** for **أَفْعَى**, **جَدُّو** for **جَدَّا**. Zamahsari, *Faṣḥ* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمٌ or جَزْمَةٌ (*amputation*), ۚ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bèl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قَرَأَنَّ *kor-ʿānun* (not *ko-rānun*). It corresponds therefore to the *Shérē* quiescens of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ B

سَاكِنٌ, *a quiescent letter*, as opposed to حَرْفٌ مُتَحَرِّكٌ, *a movent letter*.

See § 4, rem. b.

REM. b. Letters that are assimilated to a following letter, which receives in consequence the *têšlîl* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a ġèzma; e.g. أَرَدْتُ مِنْ رَبِّهِ، أَلرَّحْمَنِ، not أَرَدْتُ، أَلرَّحْمَنِ.

REM. c. The same distinction exists between the words ġèzm and ġèzma, as between *fîth* and *fîtha*, etc. (see § 4, rem. a).

REM. d. Older forms of the ġèzma are ۚ and ۛ, whence the C later ۚ, instead of the common ۚ or ۛ. In some old Mss. of the *Qurʾān* a small horizontal (red) stroke is used, ۛ.

10. ي and و, when they form a diphthong with *fîtha*, are marked with a ġèzma, as يَوْمٌ، يَدَيٌّ؛ but when they stand for *ʿlif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a ġèzma is placed even over the letters of prolongation, e.g. سَيِّمٌ، صَبَّوْرٌ، قَالَ؛ and over the *ʿlif maḡsūra*, e.g. هُدًى، عَلَى for هُدًى، عَلَى.

B. Têšlîl or Šidda.

D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ۚ, which is called

A **التَّشْدِيدُ**, the *tèsdîd* (*strengthening*)*; e.g. **أَكُلْتُ** *ël-kulla*, **كُلًّا** *kullan*, **السَّمِيرِ** *ès-sèmmi*, **سَمِرَ** *sèmmîn*, **الْمُرِّ** *ël-murru*, **مُرَّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُوِّلَ** *kūwila* and **تُكُوِّلَ** *tukūwila*, instead of **قُوِّلَ** and **تُقَوِّلَ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَقَّتُ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *tèsdîd*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *ëlif hèmizatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأْسًا** *ra'âsun*, **سَأَلًا** *sa'alun*, **نَأَجًا** *na'âgun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شَدَّةُ**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مُسَدَّدٌ**), since in the oldest and most carefully written manuscripts its form is **س**. Its opposite is **ح**, i.e. **خف** (from **مُخَفَّفٌ** *lightened, single*); e.g. **حَبِيرًا** *secretly and openly*.

D REM. e. *Tèsdîd*, in combination with **ا**, **إ**, **أ**, **آ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **ا** the Egyptians write **إِ** instead of **اِ**; but elsewhere, at least in old manuscripts, **إِ** may stand for **اِ** as well as **اِ**. The African Arabs constantly write **اِ**, **اِ**, **اِ**, for **اِ**, **اِ**, **اِ**. In the oldest Mss. of the *Ḳor'ân*, *tèsdîd* is expressed by **ا** or **ا**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sèdda*; **ا** alone may be = **اِ**, &c.

* [The *nomen unitatis* is **تَشْدِيدَة**.—De G.]

12. *Têšdîd* is either *necessary* or *euphonic*. A

13. The *necessary têtšîd*, which always follows a vowel, whether short (as in عَلَّقَى) or long (as in مَادُّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*amara*) means *he commanded*, but أَمَّرَ (*ammara*), *he appointed some one commander*; مُرٌّ (*murrun*) is *bitter*, but a word مَرٌّ (*murun*) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *têtšîd* B *necessarium* scarcely ever follows the long vowels و and ي, as in مَادَّةٌ, مَارٌّ, though it is sometimes found after ل, as in تَهْوَدُ التَّوْبُ, • يَكْتَبَانِ (see § 25). Nor does it occur after the diphthongs وُ and • ى, save in rare instances, like دُوَيْبَةٌ and خُوَيْصَةٌ [see § 277].

14. The *euphonic têtšîd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used :—

(a) With the letters ط, ظ, ض, ص, ش, س, ز, ر, د, ذ, ث, ت, C (dentals, sibilants, and liquids,) after the article أَلْ; e.g. التَّمْرُ *ât-tèmrû*; الرَّحْمَنُ *'ar-rahmānu*; الشَّمْسُ *šš-sèmsu*; الظُّلُمُ *'aṭ-ṭolmu*; اللَّيْلُ *l-lèilu*, or, in African and Spanish manuscripts, اللَّيْلُ.

REM. a. These letters are called الْحُرُوفُ الشَّمْسِيَّةُ, the solar letters, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet الْحُرُوفُ الْقَمَرِيَّةُ, the lunar letters, because the word قَمَرٌ, *moon*, commences with one of D them.

REM. b. This assimilation is extended by some to the ل of هَلْ and بَلْ, especially before ر, as هَلْ رَأَيْتَ.

(b) With the letters ي, و, م, ل, ر, after *n* with *gèzm*, e.g. مِنْ رَبِّهِ *mir rabbihi*, مِنْ لَيْلٍ *mîn lèil*; and after the nunation, e.g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the

REM. *a.* If to the above letters we add ن itself, as أَنْ تَكْتُبَ, the mnemonic word is يَمْلُون.

B redundant (ما) and occasionally اُنَّما for اَمَّا (that, with redundant ما).

بَسَطْتُمْ *basattum* for **بَسَطْتُمْ** *basattum*. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as **د**, **ض** or **ط**, by a

C weaker servile letter, like **٢**, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations
as عُدُّ for عُدْتُ, خَطُّ for خَطَبْتُ.

REM. *b.* If the verb ends in ت, it naturally unites with the second ت in the above cases, so that only one ت is written, but the union of the two is indicated by the tèsdîd ; as تَبَّتْ for تَبَّتْ.

C. *Hèmza or Nèbra.*

D 15. Ēlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ʿ *hémza* (هَمْزَة or هَمَزَة, *compression*, viz. of the upper part of the windpipe, see § 4, rem. α), which is also sometimes called *nebra* (نَبْرَة, *elevation*); e.g. عَطَا، أَمَرَ، خَطَا، أَقْلَيْدَ، أَقْرَأَ، رَأْسَ، قَرَأَ، سَأَلَ، أَسَدَ.

REM. *a.* In cases where an *blif conjunctionis* (see § 19, *a, b, c*, and rem. *d, e*) at the beginning of a word receives its own vowel, the grammarians omit the hēmza and write merely the vowel; e.g. **اَلْحَمْدُ لِلّٰهِ** *praise belongs to God*, **اَقْرَأْ**, **اَبْنِ**.

- A contrary to rule, **ظِمًا شَيْئًا**; and in old Mss. we find such instances as **رَدَّأ** for **رَدَّأ**.

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, **مَوْثَبَاتٌ** for **مَوْثَبَاتٌ**, **تَوَّامٌ** for **تَوَّامٌ**, **يَسْأَلُ** for **يَسْأَلُ**; and also after *kèsra* and *ḍamma* before the **ي** and **و** of prolongation, e.g. **خَاطِئِينَ** for **خَاطِئِينَ**, **رُؤُوسٌ** for **رُؤُوسٌ**. Hèmza between *ā*, *ū*, *ā*, *ū*, *ā*, and *ū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, **خَطِئَةً** for **خَطِئَةً** or **خَطِئَةً**, **رُؤُوسٌ** for **رُؤُوسٌ** or **رُؤُوسٌ**, which words must always be pronounced *maḡrū'atun*, *ḡaṭī'atun*, *ru'ūsun*.

- REM. a. After a consonant with *gèzma*, which is connected with a following letter, hèmza and its vowel may be placed above the connecting line; as **أَسْأَلُ** for **أَسْأَلُ**.

REM. b. A hèmza preceded by *a* or *i*, and followed by *a* or *ā*, may be changed into pure **و** or **ي**; as **جَوْنٌ** for **جَوْنٌ**, **سَوَالٌ** for **سَوَالٌ**, **لِئَامٌ** for **لِئَامٌ**, **مِئَةٌ** for **مِئَةٌ**, **سُؤَالٌ** for **سُؤَالٌ**.—If preceded by *ā* or *ī*, or the diphthong *ai*, the hèmza may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, from **مَقْرُوَّةٌ**; **فِي** for **فِي**, from **فِي**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**.—If the hèmza has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as **رَأْسٌ** for **رَأْسٌ**, **لُؤْمٌ** for **لُؤْمٌ**; necessarily so, if the preceding consonant be an *ḡlif* with hèmza, as **إِيمَانٌ**, **أُؤْمِنُ**, **أُؤْمِنُ**, for **إِيمَانٌ**, **أُؤْمِنُ**, **أُؤْمِنُ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

REM. c. The name **دَاوُدُ** or **دَاوُدُ**, *David*, is often written **دَاوُدُ**, but must always be pronounced *Dā'ūdū*.

D. Wasla.

18. When the vowels with *həmza* (أ إ ؤ), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the *spiritus lenis* is marked by the sign َ, written over the *clif*, and called *وَصْلٌ*, or *وَصْلَةٌ*, or *صَلَّةٌ* (see § 4, rem. a), i.e. *union*; e.g. رَأَيْتُ أَبْنَكَ عَبْدُ الْمَلِكِ for عَبْدُ الْمَلِكِ رَأَيْتُ أَبْنَكَ; رَأَيْتُ أَبْنَكَ رَأَيْتُ ابْنَكَ *ra'itu 'bnaka* for رَأَيْتُ ابْنَكَ *ra'itu 'ibnaka*.

REM. a. َ seems to be an abbreviation of *ص* in *وَصْلٌ* or *صَلَّةٌ*; or rather, it is the word *صلة* itself. In the oldest Mss. of the B Kōrān the *wasl* is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribī Mss. the stroke is used, with a point to indicate the original vowel of the elided *clif*; e.g., فَمِ سَبِيلَ اللَّهِ, i.e. عَرَضَ اللَّهُ; الْحَيَوَةُ, i.e. الْحَيَوَةُ. Hence even in modern African Mss. we find َ َ َ َ َ instead of the usual َ.

REM. b. Though we have written in the above examples الْمَلِكِ and ابْنَكَ, yet the student must not forget that the more correct orthography is الْمَلِكِ and ابْنَكَ. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the أ of the article أَلْ; as أَبُو الْوَزِيرِ for أَبُو الْوَزِيرِ, *the father of the wēzīr*.

(b) With the إ and ؤ of the Imperatives of the first form of the regular verb; as قَالَ اِسْمَعْ for قَالَ اِسْمَعْ, *he said, listen*; قَالَ اَقْتُلْ for قَالَ اَقْتُلْ, *he said, kill*.

(c) With the إ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the ؤ of the Perfect Passive in the same forms; e.g. هُوَ اَنْهَزَمَ for هُوَ اَنْهَزَمَ, *he was put to flight*; وَاسْتَعْمِلَ for وَاسْتَعْمِلَ, *and he was appointed governor*; اَلْاِقْتِدَارُ the *being able* (to do something); اَلْاِنْقِرَاضُ till the *d downfall or extinction*.

A (d) With the **ا** of the following eight nouns:

ابْن, and ابْنٌ or ابْنٌ, a son.

ابْنَةٌ, a daughter.

اِثْنَان, two (masc.).

اِثْنَتَان, two (fem.).

اِمْرُؤ, or اِمْرُؤ, a man.

اِمْرَأَةٌ, a woman.

اِسْت, the anus.

اِسْم (rarely اِسْم), a name.

REM. a. With the article اِمْرُؤ and اِمْرَأَةٌ take, in classical

B Arabic, the form اَلْمَرْء and اَلْمَرْأَة.

REM. b. The hêmza of اَيْمُن, oaths, is also elided after the asseverative particle ل, and occasionally after the prepositions مَعَ and مِنْ (which then takes fêṭha instead of gêzma); as لَّيْمُنُ اللّٰه by God (lit. by the oaths of God), for which we may also write لَيْمُنُ اللّٰه, omitting the **ل** altogether, or, in a contracted form, لَيْمُ اللّٰه.

C REM. c. In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمُن after ل); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

REM. d. It is naturally an absurd error to write **أ** at the beginning of a sentence instead of **Elif** with hêmza, as اَلْحَمْدُ للهِ instead of اَلْحَمْدُ للهِ. The Arabs themselves never do so, but, to indicate

D that the **Elif** is an *Elif conjunctionis* (see rem. f), they omit the hêmza and express only its accompanying vowel, as اَلْحَمْدُ للهِ. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the *Elif conjunctionis* (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ بِئْسَ الْاِسْمُ, اِلَى الْاِنْقِرَاضِ الْاِقْتِدَارُ; but the grammarians brand this as خُرُوجٌ عَنِ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. *f*. The *êlif* which takes *wasla* is called **أَلِفُ الْوَصْلِ** or **هَمْزَةٌ** A
الْوَصْلِ, *êlif* or *hêmza conjunctionis*, the connective *êlif*; the opposite
 being **أَلِفُ الْقَطْعِ**, *êlif sejunctionis* or *separationis*, the disjunctive *êlif*.

20. The *êlif* conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with *ğezma*. To these different cases the following rules apply.

(a) A short vowel simply absorbs the *êlif* conjunctionis with its vowel; see § 19, *b* and *c*. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. **فِي النَّاسِ** *fî 'n-nâsi*, among men; **أَبُو الْوَزِيرِ** *'abû 'l-wèzîri*, the father of the *wèzîr*, for *fî* and *'abû*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *êlif* (either according to § 19 or by poetic license). Hence **فِي الْآبِتْدَاءِ**, in the beginning, is pronounced as if written **ذُو الْإِعْلَالِ**; **فَلَرَضِ** (for **الْأَرْضِ**), upon the earth, as **فَلَبِتْدَاءِ** (for **الْإِعْلَالِ**), subject to change (a weak letter), as **ذُلْعَالِ**. In the first of these examples the *l* is an *êlif* conjunctionis; in the other two it is an *êlif* separationis, but has been changed for the sake of the metre into an *êlif* conjunctionis. The suffixes of the 1st pers. sing., **يَ** and **نِي**, may assume before the article the older forms **يَ** and **نِي**; e.g. **إِهْدِنِي الصِّرَاطَ نِعْمَتِي أَلَّتِي** *my grace which, guide me on the way*, instead of **إِهْدِنِي الصِّرَاطَ نِعْمَتِي أَلَّتِي**, which latter forms are equally admissible. D

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *āi*, and *au* into *āu*; as **فِي عَيْنِي الْمَلِكِ** *fî 'aināi 'l-mèliki*, in the eyes of the king, for **فِي عَيْنِي الْمَلِكِ** *ihšāi 'l-kauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafāu 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent *êlif* (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramā'ū 'l-hiġārata*, they threw the stones; فَلَمَّا رَأَوْا النَّجْمَ *fa-lammā ra'ā'ū 'n-nəġma*, and after they saw the star. But أَوْ and لَوْ take *kèsra*, as أَوْ اسْمُهُ *or his name*; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *ġèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *êlif conjunctionis*; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *ġèzma*, viz. *kèsra*. Hence the pronouns of the

B 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you (accus.)*, and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمْ أَكْذَابُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them*! رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes

C *fèthā* before the article, but in other cases *kèsra*; as مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with *ġèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Mohammèduni 'n-nèbīyū*; the pronoun مَنْ, as مِنَ الْكَذَّابِ *mani 'l-kaddābu*; verbal forms like قَتَلْتَ, تَكْتُبُ, اجْلِسْ, as قَتَلْتَ الرُّومَ *qatalati 'r-Rūmu*; and particles, such as عَنْ, إِنْ, بَلْ, قَدْ, هَلْ, لَكِنْ, etc.

D REM. a. In certain cases where هُمْ becomes هِم (see § 185, rem. b) the wasl may be made either with *ḍamma* or *kèsra*, هِم or هيم.

REM. b. If the vowel of a prosthetic *êlif* be *ḍamma*, the wasl is sometimes effected by throwing it back upon the preceding vowelless consonant or *tènwin*; as قُلْ أَنْظَرُوا, for قُلْ أَنْظَرُوا, instead of قُلْ أَنْظَرُوا; وَقَالَتْ أَخْرِجْ وَسَلَامٌ أَدْخُلُوا *selāmunnū 'dhulū*.

REM. c. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the wasl is effected by the preceding *fèthā*; as

لَا تُضْرِبْ أَبْنَكَ *lā taḍriba 'buaka*, and not لَا تُضْرِبْنِ أَبْنَكَ *lā taḍribani 'buaka*.

21. **آ** is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِسْمِ اللَّهِ, *in the name of God*, בִּשְׁמִי הָאֱלֹהִים. As a compensation for the omission of the **آ**, the copyists of Mss. are accustomed to prolong the upward stroke of the letter **ب**, thus: بِسْمِ.

(b) In the word أَبْنُ, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلْدٍ سَعْدُ بْنُ عَوْفٍ بْنِ عَبْدِ اللَّهِ *Zaid, the son of Ḥalid, struck Sa'd, the son of 'Auf, the son of 'Abdu'llāh*. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the **آ** is retained; as زَيْدُ أَبْنِ عَمْرٍو *Zaid (is) the son of 'Amr*; عُمَرُ أَبْنِ الْحَطَّابِ *'Omar (is) the son of 'l-Ḥaṭṭāb*.

REM. a. Even in the first case the **آ** of أَبْنُ is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following أَبْنُ be that of the mother or grandfather, the **آ** is retained; as عِيسَى أَبْنُ مَرْيَمَ, *Jesus the son of Mary*; عَمَّارُ أَبْنِ مَنْصُورٍ, *'Ammār the (grand)son of Maṣṣūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as مِقْدَادُ أَبْنِ الْأَسْوَدِ, *Miqdād the son of 'l-'Aswad* (the real name of 'l-'Aswad, "the black," being 'Amr, عَمْرٍو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى الْكَرِيمِ أَبْنِ مَيْمُونٍ, *Yahyā the noble, the son of Maimūn*; رُدْبَى كَظْرَبَى أَبْنِ مُوسَى, *Rudbā (pronounced like the word ẓirbā) the son of Mūsā*.

(c) In the article أَلْ, when it is preceded :

(a) by the preposition لِ to, as لِلرَّجُلِ *to the man*, for لِّلرَّجُلِ.

A If the first letter of the noun be **ل**, then the **ل** of the article is also omitted, as **لَيْلَةٍ** to *the night*, for **بَلَيْلَةٍ**, and that for **لَيْلَةٍ**.

(β) by the affirmative particle **ل** *truly, verily*, as **لَحَقْتُ**, for **لَا لَحَقْتُ**.*

(d) In nouns, verbs, and the article **أَل**, when preceded by the interrogative particle **أ**; as **أَبْنُكَ**, for **أَأَبْنُكَ**, *is thy son—?* **أَنْكَسَرَتْ**, for **أَأَنْكَسَرَتْ**, *is it (fem.) broken?* **أَتَّخَذْتُمْ**, for **أَأَتَّخَذْتُمْ**, *have ye received?* **أَلْمَاءُ**, for **أَأَلْمَاءُ**, *is the water—?* The **êlif** of the article may however be retained, so that **أَلْمَاءُ** with the interrogative **أ** is often written **أَأَلْمَاءُ**.

REM. a. In this last case, according to some, when the second **êlif** has **fetha**, the two **êlifs** may blend into one with **mèdda** (see below); as **أَلْحَسَنُ عِنْدَكَ**, *is el-Hasan in thy house?* for **أَلْحَسَنُ**; **أَمِ الْكَرْشِيِّ أَمِ الْقُرَشِيِّ**, *he of Korèis or he of Takrif?* **أَيُّمِنُ اللَّهُ بِمِثْنِكَ**, *is thy oath 'by God'?* (see § 19, rem. b) for **أَيُّمِنُ اللَّهُ**.

C REM. b. The prosthetic **êlif** of the Imperative of **سَأَلَ**, *to ask*, is frequently omitted, in Mss. of the **Ḳor'an**, after the conjunction **فَ**; as **فَسَأَلَ**, for **فَسَأَلْ**. [Cf. § 140, rem. a.]

F. *Mèdda or Matṭa*.

22. When **êlif** with **hèmma** and a simple vowel or **tènwin** (**أ**, **إ**, etc.) is preceded by an **êlif** of prolongation (**ا**), then a mere **hèmma** is written instead of the former, and the sign of prolongation, **ـَـ** *mèdda* or *matṭa* (D **مَطَّةٌ** or **مَدَّةٌ**, i.e. *lengthening, extension*), is placed over the latter; e.g. **جَاءَ سَمَاءُ** *semā'un*, **جَاءَ** *gā'a*, **يَتَسَاءَلُونَ** *yatasā'alūna*, for **جَاءَ سَمَاءُ**, **يَتَسَاءَلُونَ**.

REM. a. As mentioned above (§ 17, a, rem.), we find in old Mss. such forms as **جَاءَ رَدَاءٌ**, for **جَاءَ رَدَاءٌ**.

REM. b. In the oldest and best Mss., the form of the **mèdda** is **مد** (i.e. **مد**). Its opposite is **قصر** (i.e. **قَصُرُ**, *shortening*), though

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names **بَلْعَنَبَرٍ**, **بَلْعَنَبَرٍ** for **بَلْعَنَبَرٍ**, **بَلْعَنَبَرٍ** — De G.]

- A **مُوَخَّرٌ**, *to be placed last*, and **مُقَدَّمٌ**, *to be placed first*.—On the margin of Mss. we often find words with the letters **خ**, **ن**, and **ص** over them. The first of these indicates a variant, and stands for **نُسْخَةٌ**, *a copy, another manuscript*; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, **بَيَانٌ**, *explanation*; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَحَّ**, *it is correct*, or **تَصْحِيحٌ**, *correction, emendation*.
- B Written over a word in the text, **صَحَّ** stands for **صَحَّ**, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again **مَعًا** (i.e. **مَعًا**, *together*) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, *perhaps it is*.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولُ** (Heb. **קוּל**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *in*, *ūn*, *ān*, etc.

- D **REM.** Before a double consonant *a* is however not infrequent (see § 13, rem.). [Such a long *a* preceding a consonant with *gēzma* sometimes receives a *mēdda*, as **ضَالُّونَ**.]

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *gf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as **إِسْتَنْجَ**, *σπόγγος*; **أَقْلَاطُونُ**, *Πλάτων*; **الْإِفْرَنْجُ**, *the Franks (Europeans)*; **إِلْخِير**, *an elixir*, *τὸ ξηρόν* (*medicamentum siccum*).

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are :

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered ; as *ya-kāl*, *kā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rūd*, *'a-kāl*, *ma-fār*, *ku-bēl*, *bil-lāur*, *bu-nēi*.

• REM. But words ending in *يَ، وَ، آ، اَ،* or *اِ، اُ،* and *يَ،* throw back the accent as far as possible in their pausal forms ;

قُرَشِي *Qo-ra-šī-yun* becomes *Qo-ra-šī*, *نَبِي* *nē-bī-yun*, *nē-bī* : *عَدُو* *'a-dū-wun*, *'a-dū* : *اِقْتَنَا* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمَرَا* *ham-rā'u*, *hām-rā* ; *مَقْرُو* *mak-rā'un*, *maḳ-rū* ; *بَطِي* *ba-ṭī-un*, *bā ṭī*.

(b) Monosyllables in combination with *آ، ب، ك، و، ل،* and *ف،* which retain their original accent ; as *أَلَا* *'a-lā*, *أَفَلَا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hī*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lām*, *فَقَطْ* *fa-kāt*, *وَقُلْ* *wa-kūl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَ* ; as *بِمَ* *bi-ma*, *لِمَ* *li-ma*, in contrast with *بِمَا* *bi-mā*, *لِمَا* *li-mā*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i.e. is an open syllable containing a long vowel ; as *قَالَ* *kā-la*, *يَقُولُ* *ya-kū-lu*, *قَانُونُ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nū-na*, *كَاتِبَاتُ* *kā-ti-bāt-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبُ* *qal-bun*, *دُنْبُ* *dū-bun*, *بُرُ* *būr-un*, *اجْلِسْ* *'uḡ-lis*, *فِرْدُ* *fi-rūd-dun*, *أَقْلُ* *'a-kāl-lu*, *مَفَرُ* *ma-fār-run*, *يَقُولَنَّ* *ya-kū-lān-na*, *قُبَيْلُ* *ku-bēi-lu*, *بَلَوْرُ* *bil-lāu-run*, *بُنَى* *bu-nūi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position ; as *كَتَبَ* *kā-ta-ba*, *كَتَبَتْ* *kā-ta-bat*, *كَتَبُوا* *kā-ta-bū*, *كَاتِبُ* *kā-ti-bun*, *طَلَبَ* *ṭā-lu-bun*, *أَيْمَنَا* *'ēi-na-mā* ; *تَرَأَسُوا* *tu-rā-*

A *sa-lū*, *قَانُونُهُ* *kā-nū-nu-hum*, *كَتَبْتُمَا* *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as *كَتَبْنَا* *kā-ta-ba-tā*, *مَسْأَلَةٌ* *mās-'a-la-tun*, *مَسْأَلَتُهَا* *mās-'a-la-tu-hā*, *قَصَبْتُمَا* *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawīn, see Lane in the Journal of the German Oriental Society, vol. iv., pp. 183–6, and Wallin in the same journal, vol. xii., pp. 670–3, [also Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 sqq.]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as *غُضْعَد*, 1874. This arrangement of the alphabet is called the '*Abūǧèd*' or '*Abǧèd*', and is contained in the barbarous words:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ سَعْفَضَ قُرِشْتَ تَخَذُ ضَطْعُ

(otherwise pronounced:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ سَعْفَضَ قُرِشْتَ تَخَذُ ضَطْعُ)

or, as usual in North Africa:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ صَعْفَضَ قُرِشْتَ تَخَذُ طَغْشُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called *الرَّقْمُ الْإِنْدِيُّ*, the Indian notation. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian :	१	२	३	४	५	६	७	८	९	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ. :	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, **الْفِعْلُ**.

A

A. GENERAL VIEW.

1. *The Forms of the Triliteral Verb.*

33. The great majority of the Arabic verbs are triliteral (**ثَلَاثِيّ**), that is to say, contain three radical letters, though quadriliteral (**رُبَاعِيّ**) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadri-literal verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

اِفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
اِفْعُوْعَلٌ XII.	اِنْفَعَلَ VII.	فَعَّلَ II.
اِفْعُوْلٌ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.
اِفْعُنَّلَ XIV.	اِفْعَلَّ IX.	اَفْعَلَ IV.
اِفْعُنَلَى XV.	اِسْتَفْعَلَ X.	تَفَعَّلَ V.

C

REM. a. The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; **قَتَلَ** *to kill*, instead of *he has killed*.

A REM. *b.* The Arab grammarians use the verb **فَعَلَ** (فَعِلَ) as paradigm, whence the first radical of the trilateral verb is called by them **أَلْفَا** the *fā*, the second **أَلْعَيْنُ** the *‘ain*, and the third **أَلْلَامُ** the *lām*.

REM. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (مُتَعَدِّ) or intransitive (لَا زِمٌ or غَيْرُ مُتَعَدِّ) in signification, according* to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. ضَرَبَ to beat, كَتَبَ to write, قَتَلَ to kill, وَهَبَ to give; ذَهَبَ to go away, رَشَدَ to go the right way, جَلَسَ to sit.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. فَرِحَ or جَدِلَ to be glad, حَزِنَ to be sorry, أَشْرَ or بَطَرَ to be proud and insolent, أَدِمَ to become whitish, شَبِهَ to become gray, سَلِمَ to be safe and sound, مَرَضَ to be sick, كَبِرَ to become old, عَمِيَ to be blind; but حَسُنَ to be beautiful, قُبِحَ to be ugly, ثَقُلَ to be heavy, شَرَفَ to be high or noble*, سَفَلَ to be low or mean, كَبُرَ to be large, صَغُرَ to be small.

D REM. *a.* Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative, e.g. عَلِمَ to know (scire), حَسِبَ to think, رَحِمَ to pity or have mercy upon, سَمِعَ to hear.

* [Or, to become noble, for the form with *u* of the second radical often means to become what one was not before, Kāmil, p. 415.—De G.]

REM. b. The same three forms occur in Hebrew and Aramaic, A though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 seq.]

39. The second form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to B beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre; جَالَ or طَافَ to go round, جَوَلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَى to weep much; مَوَتْ أَلْمَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ بَرَكَ أَلتَّعْمَرُ the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual C causative or factitive signification. Verbs that are intransitive in the first form become transitive in the second; as فَرِحَ to be glad, فَرَحَ to gladden; ضَعَفَ to be weak, ضَعَّفَ to weaken. Those that are transitive in the first become doubly transitive or causative in the second; as عَلِمَ to know, عَلَّمَ to teach; كَتَبَ to write, كَتَبَ to teach to write; حَمَلَ to carry, حَمَلَ to make carry.

REM. a. The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. b. The second form is often rather declarative or estimative than factitive in the strict sense of the term; as كَذَبَ to lie, كَذَّبَ to think or call one a liar; صَدَقَ to tell the truth, صَدَّقَ to think that one tells the truth, to believe him.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *خَيَّمَ* to *pitch a tent* (خَيْمَةً), to *dwell in a place*, جَمَعَ to *collect an army* (جَيْشٌ), رَخَّمَ to *pave with marble* (رُخَامٌ), قَوَسَ to *become bent like a bow* (قَوْسٌ), مَرَضَ to *nurse the sick* (مَرِيضٌ), جَلَدَ to *skin an animal, to bind a book* (جِلْدٌ the skin, compare our “to stone fruit” and “to stone a person”), قَرَدَ to *clean an animal of ticks* (قِرَادٌ), قَذَى to *take a mote* (قَذَى) *out of the eye*. Compare in
- B Hebrew יָדָה, יָדָה, יָדָה, etc. Similarly, جَدَّعَهُ he *said to him* جَدَّعًا لَكَ (may thy nose, or the like, be cut off), حَيَّاهُ he *said to him* حَيَّاكَ اللَّهُ (may God prolong thy life), سَلَّمَ عَلَيْهِ he *said to him* سَلَامٌ عَلَيْكَ (peace be upon thee), كَبَّرَ he *shouted the Moslem war-cry*, مَنْ دَخَلَ ظَفَارَ حَمَرَ (اللهُ أَكْبَرُ) he *who enters* (the city of) *Zafār*, must speak *Himyaritic* (the language of *Himyar*, حِمْيَرٌ). Sometimes, like the fourth form, it expresses movement towards a place; as وَجَّهَ to *set out in any direction* (وَجْهٌ), شَرَّقَ to *go to the east* (الشَّرْقُ), اَلْغَرَبَ to *go to the west* (الْغَرْبُ).
- C REM. d. فَعَّلَ corresponds in form, as well as in signification, to the Heb. פָּעַל and Aram. פָּעַל, فَعَّلَا.—[See *Comp. Gr.* p. 198 seq.]
42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ēlif productionis*.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (الْمُشَارَكَةُ) is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ he *killed him*, قَاتَلَهُ he (tried to kill him or) *fought with him*; جَكَدَهُ he *beat him*, جَاكَدَهُ he *fought with him*; صَرَعَهُ

he threw him down, صَارَعَهُ he wrestled with him; غَلِبَهُ he overcame him, A
غَابَهُ he tried to overcome him; سَبَقَهُ he outran him, سَابَقَهُ he ran a race
with him; شَرَفَهُ he surpassed him in rank, شَارَفَهُ he strove to do so;
فَخَرَهُ he surpassed him in glory, فَاعَرَهُ he strove to do so, he ried with
him in rank and glory; شَعَرَهُ he excelled him in composing poetry,
شَاعَرَهُ he competed with him in doing so; خَصَمَهُ he got the better of
him in a lawsuit, خَاصَمَهُ he went to law with him.

(b) When the first or fourth form denotes an act, the relation B
of which to an object is expressed by means of a preposition (indirect
object), the third form converts that indirect object into the immediate
or direct object of the act (accusative). The idea of reciprocity is here,
as in the former case, more or less distinctly implied. E.g. كَتَبَ إِلَى
الْمَلِكِ he wrote (a letter) to the king, كَاتَبَ الْمَلِكُ he wrote to the king,
corresponded with him; قَالَ لَهُ he said to him (something), قَاوَلَهُ he
conversed with him; أَرْسَلَ إِلَى السُّلْطَانِ he sent (a message) to the sultan, C
رَأَسَلَ السُّلْطَانِ do.; جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ he sat beside the Com-
mander of the Faithful, جَالَسَ أَمِيرَ الْمُؤْمِنِينَ do.; وَقَعَ بِهِ he fell upon
him, attacked him, وَقَعَهُ do.; أَشَارَ عَلَيْهِ he advised him, شَاوَرَهُ he con-
sulted with him.

(c) When فَعَلَ denotes a quality or state, فَاعَلَ indicates that
one person makes use of that quality towards another and affects him
thereby, or brings him into that state. E.g. حَسُنَ to be rough or D
harsh, حَاسَنَهُ he treated him harshly; حَسُنَ to be good or kind, حَاسَنَهُ
he treated him kindly; لَانَ to be soft or gentle, لَانَنَهُ he treated him
gently; قَسَا to be hard, قَاسَاهُ he hardened himself against him or it;
نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means
of doing so.

REM. a. The third form is sometimes denominative, but the
ideas of effort and reciprocity are always more or less clearly
implied. E.g. ضَاعَفَ to double, from ضَعَّفَ the like or equal; طَارَقَ

- A to double, fold (طَرَقَ) on fold; عَافَاكَ اللَّهُ *may God keep thee safe and well*, from عَافِيَةً *robust health*: سَافَرَ to go on a journey (سَفَرٌ).

REM. b. فَاعَلَ corresponds in form and signification to the Heb. קִיִּילָא (Arab. ā = Heb. ō); see *Comp. Gr.* p. 202 seq.

- [REM. c. In a few verbs the third form is used in the sense of the fourth. Thus داخل ساقط (*Gl. Geog.* s.v. دخل). Zamahsārī, *Fāik*, i. 197 cites باعده جاناه, علاه for أبعده etc. Also بالغ = أبلى, *Aghānī* xiii. 52.—De G.]

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable ^أل, in consequence of which the first radical loses its vowel.

45. Its signification is *factive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ الخُبْزَ he ate bread, أَكَلَهُ الخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى to set at liberty, to let go.

- D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ he thought him, or found him to be, niggardly; أَجَبَنَهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الْأَرْضَ he found the district abounding in fresh herbage.

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقُل), أَوْرَقَ to put out leaves (وَرَقَ), أَثْمَرَ to bear A fruit (ثَمَرَ), أَمْطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَأَمَّتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَسَاءَ, أَحْسَنَ (هَلَاَ) to give a proof of his prowess in battle; أَتَى to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَتَبَّأَ to be slow or B tardy; أَسْرَعَ to make haste; أَغْنَى to run with outstretched neck; أَسَنَّ to become full-grown (from سَنَّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*. E.g. أَقْبَلَ to advance, أَدْبَرَ to retire ("recler"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הִיָּמִין, to go to the right, and הִשְׁמָלָה, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَتَمَنَ to go to el-Yemèn (الْيَمَنُ), أَتَجَدَ to go to el-Nègèl (النَّجْدُ), أَتَهَمَرَ to go to Tihama (تِهَامَةُ), أَغْرَقَ to go to el-'Irāk (العِرَاقُ), أَحْرَمَ to enter the haram or sacred territory; أَمْسَى, أَظْهَرَ, أَصْبَحَ, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الْشِّتَاءُ); أَجْمَلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ), أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهُ he threw him on his face, أَكْبَبَ he fell on his face, أَحْجَمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

- A *reduced to the last farthing*, فَلَسَ, أَغْدَمَ, أَغَوَزَ, to be reduced to utter want; أَغْمَرَ to become cloudy, أَخْلَقَ to become worn out (of a garment); أَشْكَلَ to become dubious or confused; أَبَانَ to become plain or clear; أَمَكَّنَ to become possible.—Another shade of meaning (اَلْسَلْبُ, deprivation) may be exemplified by such words as أَخْفَرَ, to break one's compact with a person; أَشَكَّى to remove one's cause of complaint; أَعْجَمَ اَلْكِتَابَ he pointed (the text of) the book, literally, took away its عَجْمَة, obscurity or want of clearness.

REM. d. اَفْعَل corresponds in form and signification to the Heb.

אֶפְעַל, Phœn. יִפְעַל (ikfîl), Aram. אִפְעַל. See *Comp. Gr.* p. 204 seq. The Hebrew, it will be observed, has פ as the prefix, instead of the feebler Arabic and Aramaic ا. Some traces of the h are still discoverable in Arabic; as اَرَّاحَ for اَرَّاحَ to give rest to, to let rest; اَرَادَ for اَرَادَ to wish; اَرَّاقَ for اَرَّاقَ to pour out, اَتَى, (rad. اَتَى, اَتَى) اَتَى for اَتَى to mark a cloth; اَتَى give, for اَتَى (rad. اَتَى, اَتَى to come); اَتَى = اَتَى to believe. Forms like اَرَّاق are treated in Arabic as quadriliterals (see §§ 67, 69, and 118), e.g. imperf. يَهِرِّقُ or يَهِرِّقُ, يَهِمِّنُ, nom. patient. مَهِرَّقٌ or مَهِرَّقٌ, مَهِمِّنٌ.

46. The fifth form (تَفَعَّلَ) is formed from the second (فَعَّلَ) by prefixing the syllable تَ.

- D 47. This form annexes to the significations of the second the reflexive force of the syllable تَ; it is the مُطَاوِع of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the passive. E.g. تَكَسَّرَ to be broken in pieces, تَفَرَّقَ to be dispersed, تَقَطَّعَ to be cut in pieces, تَضَرَّبَ to be moved or agitated; تَخَوَّفَ to be afraid (خَوْفٌ to terrify), تَقَلَّدَ سَيْفَهُ he girt on his sword (قَلَدَهُ سَيْفًا) he girt a sword upon him—another person; تَعَظَّمَ, تَكَبَّرَ, to be proud; تَنَزَّرَ, تَقَيَّسَ, to side

with *Kais* or *Nizār*, تَشَبَّحَ, تَزَرَّقَ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِيقَةُ) or of the Ši'a (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَهَوَّدَ to become a Jew (يَهُودِيٌّ), تَمَجَّسَ to become a fire-worshipper (نُصْرَانِيٌّ), تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَنَمَّرَ to become as savage as a leopard (نَمِرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَشَجَّعَ, تَمَرَّأَ, to affect courage or manliness, B تَحَوَّبَ, تَحَرَّجَ, تَأَثَّرَ to constrain oneself to endure with patience; تَحَنَّنَ, to abstain from, or avoid, sin or crime, تَذَمَّرَ to avoid blame.

• REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَبَيَّنَ, to ascertain a thing for certain, تَقَصَّى to investigate thoroughly, تَشَمَّرَ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَّعَ to hear D or listen to, تَكَلَّمَ to speak, تَوَلَّى to have charge of, to discharge the duties of, تَجَرَّعَ to swallow by mouthfuls, تَحَسَّى to sip or sup, تَفَوَّقَ to milk or suck at intervals, تَعَرَّقَ to gnaw, تَأَبَّطَ to put or take under one's arm, تَوَسَّدَ to put under one's head as a pillow, تَدَبَّرَ to take as an abode, تَبَنَّى to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَقَوَّسَ (§ 41, rem. c) we may substitute وَجَّهَ, قَوَّسَ without change of sense.]

A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E.g. عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَنَمْ يَتَعَلَّمُ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e.g. تَعَلَّمَ الطَّبَّ he learned the art of medicine, تَعَلَّمَ الطَّبَّ the art of medicine was learned.

REM. b. تَفَعَّل sometimes assumes the form اِتَّفَعَّل (§ 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדֵּשׁ, הִתְקַדְּשׁ (see § 41, rem. d).

D 49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوَعُ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e.g. تَرَامَى to throw oneself down at full length, تَغَافَلَ to be off one's guard, to neglect a thing, تَبَارَكَ بِالشَّيْءِ to draw a good omen from

* Using a Scoticism, we might say, he was learned (= taught), but did not learn.

the thing, تَمَوَّتَ to pretend to be dead, تَعَامَى to pretend to be blind, A تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (الْمُشَارَكَةُ) of the third form becomes a necessary reciprocity, inasmuch as the sixth form includes the objects of the third among the subjects that exercise an influence upon one another; e.g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B conversed together; جَادَبَهُ الثَّوبُ he tried to pull away the garment from him, تَجَادَبَا الثَّوبُ the two pulled the garment to and fro between them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا الْحَدِيثَ they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءُ he tried to make him forget the hatred between them, تَنَاسَا الْبَغْضَاءُ the two forgot their mutual hatred; whence in the passive, تَجُودِبُ الثَّوبُ, تُنَوِزِعُ الْحَدِيثَ, and تُنَوِسِيَتُ الْبَغْضَاءُ. C

REM. a. When used in speaking of God, the assertory (not optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is become of and through Himself) blessed, or perfect, above all; تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all; قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted is He above all) has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ الْأَمْرُ D the thing made itself (became or was) too great, or difficult, for him; هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ it is a matter than which nothing makes itself greater (or more important), with which nothing can vie in importance.

REM. b. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e.g. تَسَامَعَ بِهِ النَّاسُ the people heard of it from one another, تَتَابَعَتِ الْأَمْطَارُ the rains followed one another closely, تَتَدَارَكَتِ الْأَخْبَارُ the tidings followed one another rapidly, تَتَامَتِ إِلَيْهِ

- A **فَرِشَ** (*the tribe of*) *Korèis* came to him, all of them, following one another.

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. **تَمَاسَكَ** “partes habuit inter se coherentes,” *to be of compact and firm build*; **تَعَاوَنَتِ الْمَرْأَةُ** *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); **تَدَاعَى** *the building cracked and threatened to fall* (as, if its parts

- B *called on one another to do so*; compare **تَدَاعَى عَلَيْهِ الْعَدُوُّ** *the enemy advanced against him from every side*, **تَدَاعَتِ السَّحَابَةُ بِالْبَرْقِ** *the cloud lightened and thundered from every quarter*). [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as **تَسَاقَطَ** *to fall piece by piece*, **تَحَامَلَ** *to carry oneself with difficulty* (**فِي الْمَشْيِ**, *in walking**)].

- C REM. d. **تَفَاعَلَ** sometimes assumes the form **اِتِفَاعَلَ** (§ 111), and is consequently identical with the Heb. **התקדל** (see § 43, rem. b).

51. The seventh form (**اِنْفَعَلَ**) is formed from the first (**فَعَلَ**) by prefixing a ن, before which is added a prosthetic ! to facilitate the pronunciation (see § 26).

REM. For the cases in which this ! becomes ʾ, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography ! instead of ʾ, § 19, rem. d.

- D 52. The seventh form has also originally, as **مُطَاوَعُ** of the first, a *middle* or *reflexive* signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog. s.v. حمل*, *Hamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. *اِنشَقَّ* to *open* (of a flower), lit. *to split itself*; *اِنكسرَ* to *break* (intrans.), *to be broken*; *اِنقطعَ* to *be cut off*, *to be ended*, *to end*; *اِنكشفَ* to *be uncovered*, *to be made manifest*, *to appear*; *اِنحطَمَ* to *become broken*, *to break into pieces*; *اِنقالَ* to *be uttered* or *spoken*.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e. g. *اِنهزمَ* to *let oneself be put to flight*, *to flee*; *اِنقادَ* to *let oneself be led*, *to be docile or submissive*; *اِنخدعَ* to *let oneself be deceived*; *اِنجرَ* to *let oneself be drawn or dragged*.

REM. a. Hence it is clear that such words as *اِنحمقَ*, from *حمق*, to *be stupid or foolish*; *اِنعدمَ* to *be non-existent or missing*, *not to be found*, from *عدم* *not to have*; *اِنهوى*, from *هوى* to *sink* (down, to *fall*; *اِنعادَ* to *be repeated*, from *عاد* to *return*; *اِنضاقَ* to *be in straits or distress*, from *ضاق* to *be narrow*; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مُطاوَعُ* of the fourth; e. g. *اِنغلقَ* to *be bolted*, from *أغلقَ* to *bolt*; *اِنطفأَ* to *be extinguished*, from *أطفأَ* to *extinguish*; *اِنصلحَ* to *be put to rights*, from *أصلحَ* to *put to rights*. [Similarly] *اِنزاعَ*, *اِنطلقَ*, *اِنضجعَ*, the last in a tradition, and so ancient, *Faḥḥ* i. 63.—De G.]

REM. c. *اِنفعلَ* corresponds to the Heb. *פָּעַל*; see *Comp. Gr.* p. 215 seq.

54. The eighth form (*اِفْتَعَلَ*) is formed from the first (*فَعَلَ*) by inserting the syllable *تَ* between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic *اِ* (§ 51, rem.).

- A REM. One would expect ث to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive [صهلا]. [For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعُ) of the first. The reflex object is either (a) the direct object or accusative, as فَرَّقَ to divide, اِفْتَرَقَ to go asunder, to part; عَرَضَ to place (something) before one, اِعْتَرَضَ to put oneself in the way, to oppose; ضَرَبَ to beat, اِضْطَرَبَ to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as فَرَسَ to tear a prey in pieces, اِفْتَرَسَ do.; لَمَسَ to touch, اِلتَمَسَ to feel about for a thing, to seek for it; كَسَبَ and اِكْتَسَبَ to earn one's living; حَطَبَ and اِحْتَطَبَ to collect firewood; كَالَ and اِكْتَالَ to measure corn; اِشْتَوَى and شَوَى to roast meat.

- C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِفْتَتَلَ النَّاسُ the people fought with one another, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا the two disputed with one another, = تَخَاصَمَا; اِسْتَبَقَا the two tried to outrun one another, = تَسَابَقَا; اِجْتَوَرُوا they were neighbours, = تَجَاوَرُوا; اِلْتَقَوْا they met one another, = تَلَاقَوْا.

- D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِيْتَفَكَ to be overturned (from اَفَكَ), اِرْتَدَعَ to be turned back, اِنْتَصَرَ to be helped (by God), to be victorious; اِمْتَلَأَ to be full.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِقْتَصَّ, to follow one's track, to relate; قَفَا and اِقْتَفَى, to follow; حَطَفَ and اِحْتَطَفَ, to snatch away, to carry off by force.

58. The *ninth* form (فَعَّلَ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (أَفْعَلَّ) from the ninth by lengthening the fetha of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic *l* (see § 51, rem.).

59. Neither of these forms is very common, and the *eleventh* is the rarer of the two. They serve chiefly to express *colours* and B *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (الْمَبَالِغَةُ). E.g. أَصْفَرَ and إِصْفَارٌ *to be yellow*; أَسْوَدَّ and إِسْوَادٌ *to be black*; أَبْيَضَ and إِبْيَاضٌ *to be white*; اِبْرَقَ (from وَرَقَ) *to become purple* (of a grape); اِعْوَجَّ and اِعْوَاجٌ *to be crooked*; اِضْجَمَّ and اِضْجَامٌ *to be wrymouthed or wry-necked*; اِحْوَلَّ *to squint*, اِحْوَالَ *to become verdant*; اِزْوَرَّ and اِزْوَارٌ *to turn away or retire from*; اِرْبَدَّ *to be ash-coloured, to be stern or gloomy*; اِرْبَثَّ or اِرْبَاثٌ *to be scattered or disordered*; اِرْغَدَّ *to become commingled, confused, or languid*; اِرْقَضَّ *to be dispersed, to drop or flow* (of tears), اِرْقَدَّ *to run quickly, to hasten*; اِشْعَانَ *to be dishevelled* (of hair); اِنْبَهَرَ اللَّيْلُ *the night reached its middle point*.

REM. a. If the third radical of the root is و or ي, the ninth and eleventh forms take the shape أَفْعَلَّلَ and اِفْعَلَّلَ; as اِجْدَوَى and اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) *to stand or rest on the tips of the toes*, D اِرْعَوَى and اِحْوَاوَى *to be blackish brown or blackish green*, اِرْعَوَى *to refrain or abstain*.

REM. b. According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارُ تَارَةً وَيَصْفَارُ أُخْرَى, *it began to become red at one time and yellow at another*. [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see *Hafāgī's* comm. on the *Durrat al-jawāḥ* (Const. A. H. 1299) p. 50 *seq.*]

60. The tenth form (اسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ا is necessary, according to § 26 (compare § 51, rem.), and the fetha of the first radical is thrown back upon the ت of است. .

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اُسْلِمَ to give up, deliver over, اسْتَسْلِمَ to give oneself up; اَوْحَشَ to grieve or distress, استَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive C for one's own advantage; اِسْتَجَابَ دُعَاؤُهُ He (God) answered, or accepted, his prayer, اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think it good or excellent; اسْتَخَفَّ to think it light, to think lightly of, or despise, one; اسْتَثْقَلَ to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence **اِسْتَوْجَبَ** literally means *to make something necessary for oneself, to think it so or say it is so*; but **اُوجِبَ** *to make it necessary for others, to think or say that it is so.*

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the first. E.g. **غَفَرَ** *to pardon*, **اِسْتَغْفَرَ** *to ask pardon*; **سَقَى** *to give one to drink*, **اِسْتَسْقَى** *to ask for something to drink, to pray for rain*; **اَذِنَ** *to permit*, **اِسْتَأْذَنَ** *to ask permission*; **غَاثَ** *to help*, **اِسْتَعَاثَ** *to call for help*; **حَضَرَ** *to be present*, **اِسْتَحْضَرَ** *to require one's presence, to desire that he should be fetched.*

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself.*

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. **اِسْتَقَامَ** *to stand upright*, lit. *to hold oneself upright*; **اِسْتَكَانَ** *to be humble*, lit. *to make oneself humble, to conduct oneself humbly*; **اِسْتَحَقَّ** *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert (حَقٌّ)*; **اِسْتَحْيَا** *to be ashamed*, lit. *to make oneself ashamed (حَيِيَ to be ashamed).*

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. **اِسْتَوْلَى** *to make oneself master (وَلَى) of a thing, to take possession of it*; **اِسْتَخْلَفَ** *to appoint one as deputy, successor, or caliph (خَلِيفَةٌ)*; **اِسْتَوَزَرَ** *to appoint one as wēzīr (وَزِيرٌ), governor (عَامِلٌ), or judge (قَاضٍ).*—Further, **اِسْتَحْجَرَ** *to become like (lit. to make itself like) stone (حَجَرٌ)*; **اِسْتَتَبَسَتِ الْعَنْزُ** *the she-goat became like a he-goat (نَاقَةٌ)*; **اِسْتَنَوَقَ الْجَمَلُ** *the he-camel became like a she-camel (نَاقَةٌ)*;

A *بَارِضَنَا يَسْتَسِيرُ* *the kite in our country becomes a vulture*
(نُسِرُ, our geese are all swans).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *ܣܦܥܠܐ*, and its passive *ܣܦܥܠܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَقَى* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَعَفَ* to swallow, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *أَلْقَى*, *أَقْلَبَ*, and *أَلْعَفَ* (IV. of *لَقَى*, *قَلَبَ*, and *لَعَفَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *أَجْدُوذَى* to bear oneself erect (*جَذَا* do.); *أَحْدُودَبَ* to be arched, curved, or humped (*حَدَبَ* do.); *أَحْلُولَكَ* to be jet black (*حَلَكَ* do.); *أَحْلُولَى* to be sweet (*حَلَوَ* do.); *أَخْشُوشَنَ* to become very rough (*خَشَنَ* to be rough); *أَخْضُوضَرَ* to become blackish brown or blackish green (= *أَخْضَرَ*), to become soft or tender (*خَضَرَ* do.); *أَخْضُوضَلَّ* to become moist (= *أَخْضَلَّ*); *أِعْرُوزَى* to ride on a horse without a saddle (*عَرَى* to be naked); *أِعْشُوشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *أِعْصُوصَبَ* to be gathered together (*عَصَبَ* do.); *أِعْغُودَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *أَخْرُوطَ* to be long or lust long, to go quickly (rad. *خَرَطَ*); *أَجْلُودَ* to lust long (rad. *جَلَدَ*); *أِعْلُودَ* to be heavy (*عَلَدَ* to be hard); *أِعْلُوطَ* to cling or adhere to firmly, to mount a camel dark, to be obscure (rad. *سَحَكَ*); *أَحْلَنَكَ* to be jet black (*حَلَكَ* do.);

إِعْلَنْكَ to be long and thick (of the hair, rad. علك); إِعْفَنْجَ to go A quickly (rad. عفع); إِقْعَنْسَ to have a hump in front (the reverse of إَحْدَوَبَ قَعَسَ do.). --XV. إِعْلَنْدَى to be stout and strong (عِلْدَ to be hard); إِحْبَنْطَى to be swollen or inflated, to be filled with rage (حِبْطَ do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اِعْرَوَى الْفَرَسَ he mounted the horse; B اِحْلَوْلَاهُ he found it sweet (but also اِحْلَوْلَى, it was sweet). --XV. اِسْرَنْدَيْتُهُ = اِعْلَوْتُهُ Ibn Doruid, *Kil. al-Isṭikāḥ*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رُبَاعِيّ) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَابَأَ to C say baba (papa), غَرَّغَرَ to gargle, وَسَوَسَ to whisper, زَلَزَلَ to shake, حَمَرَ حَمَرَ to neigh, غَمَغَمَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a triliteral verbal form. E.g. شَمَخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered; شَمَعَ; جَمَهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَبَسَ to hasten (perhaps connected with نَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head; جَلَطَ; زَحُولَ to make retire (زَحَلَ to retire).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوَرَبَ to put stockings (جَوْرَبَ, Pers. كُورَبَ) on one; جَلَبَبَ to put on one the garment called جِلْبَابَ; قَلَنْسَوَةَ قَلَنْسَى and قَلَنْسَى to put on one the cap called قَلَنْسَوَةَ;

- A قَطَرَنَ to *pitch*, from قَطِرَانٌ *pitch*; تَمَنَطَقَ to *put on a girdle* (مِنْطَقَةٌ); تَسْرَوَلُ to *put on trousers or drawers* (سَرَاوِيل, Pers. شَلَوَار); تَمْدَرَعُ to *wear a مِدْرَعَةٌ or tunic*; تَمْنَدِلُ to *wipe one's fingers with a napkin* (مِنْدِيلٌ *mantile*); تَمَسْكَنُ to *affect lowliness or humility, to abase oneself* (مَسْكِينٌ *lowly, humble, poor*); تَمَذْهَبُ to *follow a sect* (مَذْهَبٌ); تَعْعَدُ to *assimilate oneself (in dress, etc.) to the tribe of Ma'add*
- B تَلْمَذُ to *become a pupil or disciple* (تَلْمِيذٌ, Heb. תַּלְמִיד); تَفَلْسَفُ to *philosophize* (from فَيْلَسُوفٌ, φιλόσοφος); بَيْطَرُ to *practise the veterinary art or farriery* (بَيْطَارٌ *a farrier*, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. بِسْمِ اللَّهِ to *say* بِسْمِ اللَّهِ (in the name of God); حَمْدُ اللَّهِ to *say* الْحَمْدُ لِلَّهِ (praise belongs to God); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ to *say* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (there is no power and no strength save in God); فَذَلِكَ to *cast up an account, saying* فَذَلِكَ كَذَا وَكَذَا *this then is so and so much*.

68. The derived forms of the quadriliteral verb are three in number.

فَعَّلَ I.
 اِفْعَلَّلَ IV. اِفْعَلَّلَ III. تَفَعَّلَ II.

69. The first form of the quadrilaterals corresponds in formation and conjugation to the second form of the trilaterals, and is both transitive and intransitive in signification. E.g. شَمَّلَ to *gather ripe dates, also to be active or nimble*; شَمَرَخَ to *pluck unripe dates*; دَحَرَجَ to *roll*; زَهَرَجَ to *laugh much*; هَرَوَلَ to *run quickly*.

70. The second form agrees in formation and signification with the fifth of the trilateral verb. E.g. تَجَلَبَّبَ to *put on or wear a جَلَبَابٌ*; تَدَحَرَجَ to *roll along*; تَسَلَّطَنَ to *make oneself sultan* (سُلْطَانٌ), to *act as if one were sultan, to lord it over another*; تَشَيَّطَنَ to *act like a devil* (شَيْطَانٌ, شَيْطَان).

71. The *third* form of the quadriliteral verb corresponds to A the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَ to open (of a flower), to bloom or flourish; اِحْرَنْجَمَ to be gathered together in a mass or crowd; اِحْوَنْصَلَ to puff out its crop (خَوْصَلَةٌ of a bird); اِسْلَنْطَحَ to lie on one's face, stretched on the ground; اِسْلَنْقَمَ to lie on one's back; اِثْعَنْجَرَ to flow.

72. The *fourth* form of the quadrilaterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِدْلَمَّ to be very dark; اِشْمَخَرَ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَ to make haste, to be scattered or dispersed; اِبْذَعَرَ to be scattered or dispersed; اِقْشَعَرَ and اِشْمَازَ to shudder with horror; اِطْبَأَنَ to be at (C) rest (from طَبَأَنَ to lean back); اِحْزَالَ to rise high; اِشْرَابَ to raise the head and stretch out the neck; اِصْمَالَ to be very hard.

3. *The Voices.*

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعَلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعِلَ and فَعِلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضَرَ to become green, nearly = اِخْضَرَ or اِحْضَوَضَرَ; صَلَحَ to be good, right, in order, = صَلَحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A 74.** The passive is especially used in four cases; namely (a) when God, or some higher being, is indicated as the author of the act; (b) when the author is unknown, or at least not known for certain; (c) when the speaker or writer does not wish to name him; (d) when the attention of the hearer or reader is directed more to the person affected by the act (patiens, the patient), than to the doer of it (agens, the agent).

- REM. The active voice is called by the Arab grammarians
- B** *صِيغَةُ الْفَاعِلِ* the mould or form of the agent, *بِنَاءُ الْفَاعِلِ* the build of the agent, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *لِلْفَاعِلِ (الْمَصَوِّغِ)* *الْفِعْلُ الْمُبْنِيُّ*, or *عَلَى الْفَاعِلِ*, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called *صِيغَةُ فِعْلٍ مَا تَمَّ يُسَمَّرُ* the mould or form of the patient, etc.; also *فَاعِلُهُ*
- C** *فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا تَمَّ يُسَمَّرُ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي تَمَّ يُسَمَّرُ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْلُومُ* or *الْمَعْرُوفُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْلُومُ (الْمَعْرُوفُ) فَاعِلُهُ*
- D** and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is unknown. These terms, *الْمَعْلُومُ* or *الْمَعْرُوفُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as *مَرَضَ* to be sick, *نَامَ* to sleep), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish *الْأَفْعَالُ الْمَتَعِدِيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمَتَعِدِيَّةِ*, *intransitive verbs*, or *الْأَفْعَالُ اللَّازِمَةُ*, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

REM. *a.* The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (*الْمَاضِي*), the present (*الْحَالُ* or *الْحَاضِرُ*), and the future (*الْمُسْتَقْبَلُ*), the first of D which they assign to the Perfect and the other two to the Imperfect.

REM. *b.* On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

A **79.** Of these moods the first is common to the perfect and imperfect states ; the second and third are restricted to the imperfect ; the fourth, or imperative, is expressed by a special form ; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

B **80.** Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

6. The Numbers, Persons, and Genders.

C **81.** There are three numbers, the *Singular* (الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or اَلْمُتْنَى), and the *Plural* (الْجَمَاعُ, الْجَمْعُ, or اَلْمُكْتَبَّرُ) ; and likewise three persons, the *speaker* (first person), اَلْمُتَكَلِّمُ, the individual *spoken to* (second person), اَلْمُخَاطَبُ, and the individual *spoken of* (third person), اَلْغَائِبُ (the absent). The genders are two, namely the *masculine* (اَلْمَذَكَّرُ) and the *feminine* (اَلْمَوْثَنُ) ; but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatae (y'y) in the former class ; the verbs which have ¹ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ی is A called **فِعْلٌ مُعْتَلٌّ**, a *weak verb*, as opposed to **فِعْلٌ سَالِمٌ**, a *verb that is free from defect, a sound verb*. A verb which has أ for one of its radicals, or which belongs to the class med. rad. gemin. (y"y), is designated by the special term **فِعْلٌ صَحِيحٌ**; but some grammarians treat **صَحِيحٌ** and **سَالِمٌ** as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.**

B

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [مُضَمَّرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مُتَّصِلٌ], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixes*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

* The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

Dual.

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

Plural.

3 p.	هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and*, the affirmative جَل, *certainly, surely*, or the interrogative أ, the vowel of the ه may either be dropped or retained; as أَهِيَ or أَهِي, لَهْوَ or لَهْوِي, فَهِيَ or فَهَوِي, وَهَو or وَهَوِي.

D

REM. *b.* The second syllable of أَنَا is regarded as short by the old poets (و), except in pause, where we find both أَنَا (و-) and أَنَّهُ*. Compare the Æthiopic *ānā*, which, in combination with the enclitic particle *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, اِنَّ, اِنْ, اُنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَآءَنَا or هَآئِنَا *here I am* (هَآئِنِي, *ecce me*), for هَآ أَنَا ذَا. The form أَن is said also to occur.

* But أَن, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. c. Older forms of **هُم** and **أَنْتُمْ** are **هُم** and **أَنْتُمْ**, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. c). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. d. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 *seq.*

2. *Suffixed Pronouns, expressing the Nominative.*

B

Singular.

Masc.	Common	Fem.
3 p. . . .	. . .	هِيَ <i>she</i> .
2 p. تَ <i>thou</i>.	. . .	تِ (يَ، يِنَ) <i>thou</i> .
1 p. . . .	أَ <i>I</i>.	. . .

Dual.

3 p. لَ (أَنِ، أَنِ) <i>they two</i>.	. . .	تَا (أَنِ، أَنِ) <i>they two</i> .
2 p. . . .	تُما (أَنِ، أَنِ) <i>ye two</i>.	. . .
1 p. . . .	. . .	. . .

C

Plural.

3 p. هُوَا (وُنَ، وُنَ) <i>they</i>.	. . .	نَ <i>they</i> .
2 p. تُمْ (وُنَ، وُنَ) <i>ye</i>.	. . .	تَنَّ (نَ) <i>ye</i> .
1 p. . . .	نَا <i>we</i>.	. . .

REM. a. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. b. The suffix of the 1st pers. plur. is sometimes shortened in poetry (*nā*) and written defectively, نَ.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

Masc.	Common.	Fem.
3 p. هِ <i>he</i>.	. . .	هِيَ <i>she</i> .
2 p. . . .	تَ <i>thou</i>.	. . .
1 p. . . .	أَ <i>I</i>.	. . .

A	<i>Dual.</i>		
	Masc. •	Common.	Fem.
3 p.	ي <i>they two.</i>	...	ت <i>they two.</i>
2 p.	...	ت <i>ye two.</i>	...
1 p.
<i>Plural.</i>			
3 p.	...	ي <i>they.</i>	... •
2 p.	...	ت <i>ye.</i>	...
1 p.	...	ن <i>we.</i>	... •

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians حُرُوفُ الْمُضَارَعَةِ, and are comprised in the mnemonic word نَأْتِي or أَتَيْتُ.

C REM. *b.* The prefix of the third person plural of the Imperfect is ي for both genders. But the grammarians cite some rare cases where, in the fem., ت is replaced by ت, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Korān, Sūra xlii. 3, a reading تَتَفَطَّرْنَ for يَتَفَطَّرْنَ is recorded. This must be explained as due to false analogy from the sing. In the Heb. הַקְטַלְהָ the false form has become the rule.

90. Of the two fêthas with which the first and third radicals of a verb are always pronounced (حَسَنَ, فَرِحَ, قَتَلَ), the former is rejected after prefixed pronouns, as يَفْتَحُ, يَفْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْنَا, قَتَلْتَ. When the suffix begins with a vowel, that vowel takes the place of the fêtha, D as قَتَلُوا, قَتَلْتُ.

REM. *a.* When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the têsîdîd. Thus from ثَبَّتَ, *to stand firm*, we get ثَبَّتَ, ثَبَّتَ, ثَبَّتَ, for ثَبَّتَ, ثَبَّتَ. See § 14, c, rem. *b.*

REM. *b.* When the third radical is one of the letters ث, ذ, ذ, ض, ط, it may unite in pronunciation with the ت of the suffixes, so as to form a double ت, but it is nevertheless retained in writing.

To indicate the assimilation, the ت takes tèsdid, and the gèzma, A with which the third radical ought properly to be marked, is omitted.

Thus, عَبَدْتُ for عَبَدْتُ, *I have served*; رَبَطْتُ for رَبَطْتُ, *thou hast bound*; أَخَذْتُمْ for أَخَذْتُمْ, *ye have taken*. On this assimilation see § 14, c.

REM. c. When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèsdid; as آمَنَ they (women) believed, آمَنَّا we believed, for آمَنَنْ and آمَنَّا.

REM. w. For a view of the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

b. FORMS OF THE TENSES AND MOODS.

B

91. When the second radical of the Perfect has *fètha*, it may take either *damma* or *kèsra* in the Imperfect; as قَتَلَ to kill, يَقْتُلُ; كَتَبَ to write, يَكْتُبُ; ضَرَبَ to strike, يَضْرِبُ; جَلَسَ to sit down, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ to sneeze, يَعْطُسُ and يَعِطُسُ; سَمَطَ to remove the hair by scalding, يَسْمِطُ or يَسْمِطُ; رَكَّزَ to stick upright into the ground, يَرْكُزُ.

C

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètha* of the Perfect; as فَعَلَ to do, يَفْعَلُ; قَطَعَ to cut, يَقْطَعُ; مَنَعَ to hinder, يَمْنَعُ; بَرَأَ to create, يَبْرَأُ; سَأَلَ to ask, يَسْأَلُ; ذَهَبَ to go away, يَذْهَبُ; لَحَظَ to look at, يَلْحَظُ; طَرَحَ to throw, يَطْرَحُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ to perceive, know, يَشْعُرُ; قَعَدَ to sit, يَقْعُدُ; طَعَنَ to transpierce, يَطْعَنُ; زَعَرَ to say, يَزْعُرُ; طَلَعَ to ascend, يَطْلُعُ; صَلَحَ to be sound, right, good, يَصْلَحُ; بَلَغَ to attain to, reach, يَبْلُغُ; نَفَخَ to blow, يَنْفُخُ; شَخَبَ to flow, يَشْخَبُ; رَجَعَ to return, يَرْجِعُ; نَزَعَ to draw or pull away, يَنْزِعُ; شَخَرَ to bray, يَشْخَرُ. Some verbs have two

A forms; as نَعَى to croak, يَنْعَى; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكَحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبُغُ; صَبَغَ to dye, يَصْبُغُ; فَرَّغَ to be at leisure, to have done with, يَفْرِغُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجُحُ; نَبَعَ to gush out, يَنْبُعُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ أَلْدَأَلَ عَلَى الْغَلْبَةِ (see § 43, a), always have *damma* (the grammarian *el-Kisā'i* alone admitting *fetha* with a guttural), as شَعَرَهُ he excelled him in composing poetry, يَشْعُرُهُ; فَخَرَهُ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kèsra*, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; حَارَهُ he excelled him in goodness, يَخِيرُهُ; رَمَاهُ he surpassed him in shooting with arrows, يَرْمِيهِ.

C REM. c. Excessively rare are cases like رَكَنَ to incline to, lean upon, يَرْكُنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكِنُ. See § 175, rem. b.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fetha*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزِنَ to be sorrowful, يَحْزَنُ; مَرَضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

D REM. a. A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعِمُ; بَيْسَ to be in distress or poverty, يَبْئَسُ or يَبِئَسُ. See also §§ 142 and 146.

REM. b. Very rare are cases like حَاضَرَ to be present, يَحْضُرُ; رَكَنَ to incline to, lean upon, يَرْكُنُ; فَضَلَ to be in excess, abound, يَفْضُلُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرِئَ to be clear, quit,

or *innocent of*, **يَبْرَأُ** or **يَبْرُوْ**. The most common example of this kind A is a verb med. **و**, viz. **مَاتَ**, to die (for **مَوْتُ**, 1st p. sing. Perf. **مِتَّ**), **يَمُوْتُ**.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *damma*, that vowel is retained in the Imperf.; as **حَسَنَ** to be beautiful, **يَحْسُنُ**; **شَرَفَ** to be high, noble, **يَشْرَفُ**; **بَلَدَ** to be dull or stupid, **يَبْلُدُ**.

REM. With the above forms compare the Heb. **יִשְׁלַח**, **יִכְתֹּב**, B **יִדְבֹּר**. In Heb., however, verbs in *o* usually take *a* in the Imperf., as **יִקְטִין**, **יִשְׁדֹּל**, whereas in Arabic instances like **لَبِيتُ** I became wise, **دَمِيتُ** I became ugly, **شَرَرْتُ** I became bad, **أَلَبْتُ**, **أَدُمْتُ**, **أَشَرْتُ**, are very rare. Some authorities admit the forms **أَلَبْتُ**, **أَدُمْتُ**, **أَشَرْتُ**.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter. C

REM. a. In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see § 77, rem. a). If we look upon the root **قَتَلَ** as primarily conveying the abstract idea of “killing,” we may regard **قَتَلْتُ** as meaning “killing-of-me” (i.e. done by me), “my killing,” = “I have killed;” and **أَقْتُلُ** as meaning “I-killing,” = “I am killing.”

REM. b. In the Imperf. the pronominal *prefixes* mark the state D or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. **تَكْتُبُ** is sufficiently distinguished from the 3d pers. sing. masc. **يَكْتُبُ** by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. **تَكْتُبُ**, fem. **تَكْتُبِينَ**.

* [Anbārī, *Nozhat el-alibbā* p. 459 states from personal observation in Yemèn and Higāz that in some dialects every verb **فَعَلَ** makes **يَفْعُلُ** and **يَفْعُلُ**.—De G.]

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *ḍamma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *تَقُومُ*, *إَقُمْ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نُسْتَعِينُ* in Sūra i. 4, and *إِعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِخَالُ* for *أَخَالُ*, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *ḍamm*, as in *نَعْبُدُ* for *نَعْبُدُ*.
- B
- C

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fèth*; as Indic.

- C *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يَكْتُبْ*; whence it is sometimes called the apocopated Imperfect.

REM. a. The *ḍamma* and *fèth* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fèth* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it

- D resembles the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]

REM. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلْ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *ن* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination نَ or نْ (called by the grammarians اَلتَّنُونُ اَلْمُؤَكِّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *ā*, the fêṭha of نَ or نْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِينَ, تَكْتُبِي, from تَكْتُبِي; يَكْتُبِينَ, يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fêṭha of نَ is absorbed by the لَ B the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, يَكْتُبَا, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fêṭha of the verb unites with the initial fêṭha of نَ into a long *ā*, and in consequence the second fêṭha of نَ becomes kèsra: يَكْتُبْنَ (3) from يَكْتُبْنَ (3).

REM. a. The syllable نَ of the second *Energetic* is appended only to those persons which have, in the first *Energetic*, a short vowel before نَ; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبْنَ) was disagreeable to the ear.

REM. b. Before an *êlif* 'l-*waṣl* (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as لَا تُهِنِ الْفَقِيرَ, *despise not the poor*, for تُهِنَنَّ, from أَهَانَ, IV. of هَانَ.

REM. c. The syllable نَ is often written نْ, and pronounced D in pause نْ. Compare the Hebrew *Energetic* or *Cohortative* in נָ, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ *the order or command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fəṭḥu* or *kəṣra*, this vowel is *kəṣra*; when with *ḍamma*, it is *ḍamma*. E.g.

أَكْتُبُ, اضْرِبْ, أَفْعَلْ.

REM. a. Regarding the elision of the prosthetic vowel (أَ), see § 19, b; and on the orthography اِ and إِ, in cases where that elision does not take place, § 19, rem. d.

REM. b. Fəṭḥa is never employed as a prosthetic vowel.

- B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ, as حَضَارِ *be present!* حَذَارِ *beware!* نَزَالِ *alight!* سَمَاعِ *listen!* تَرَكَ *let alone!* دَبَابِ *creep along!* نَعَا *announce the death of—!* from نَعَى. This corresponds to the Hebrew Infinitive absolute קָמַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכֹר *remember!** In quadriliterals this form is very rare, the only examples mentioned being
- C قَرَقَارِ = قَرَقُرْ بِالرَّعْدِ, *let thy thunder crash*, and عَرَعَارِ, *come and play the game called 'ar'ara*. Occasionally it seems to take its meaning from one of the derived conjugations, as خَرَجِ *bring out!* دَرَاكِ *overtake!* = أَخْرِجُوا, أَدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

- D [REM. The common phrase اضْرِبْ عُنُقَهُ *strike off his head*, is sometimes pointed without tənwin (اضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَنْيَّةٌ عَلَى) التَّوَكِيدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kor'ān l. 23, اَلْقِيَا with a various reading اَلْقَيْنِ.—De G.]

* [And again the phrase عَقَيْتُ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.*

A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*, and the *second* radical *kèssa*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fètha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fètha* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètha* in the *fifth* and *sixth* forms, with *kèssa* in the rest.

C

REM. The Imperfects of the ninth and eleventh forms, *يُقْتَلُ* and *يُقْتَلُ*, are contractions for *يُقْتَلُ* and *يُقْتَلُ*. This may be seen from the Jussives *يُقْتَلُ* and *يُقْتَلُ*, and the Imperatives *اقْتُلْ* and *اقْتُلْ*. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *fètha*.

105. The characteristic *êlif* of the fourth form disappears when D another letter is prefixed; as *يُقْتَلُ*, not *يُاقْتَلُ*, from *أَقْتَلْ*.

[REM. But we find *قَدَرُ مَوْثِقَاةٍ*, *a pot set on the fire*, and also *يُوَثِّقِينَ*, Sibawèih, i. 9, l. 21, where the *أ* is treated like the *ء* of *يَهْرِيقُ*, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally *أَفْعَلَنَّ* and *أَفْعَالَنَّ*. But, by a rule of the language (see § 120), if the last radical

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdîd*; e.g. **أَصْفَرَّ** for **أَصْفَرَّ**, **يَصْفَرُ** for **يَصْفَرُ**. If the last radical has no vowel, the word remains uncontracted; as **أَصْفَرَّتْ**, **يَصْفِرُ**, **أَصْفِرُ** (see § 120).

107. The formation of the Perf. and Imperf. Passive⁴ in the derived forms is exactly analogous to that in the ground-form.

REM. *a.* The Imperfects Pass. of the first and fourth forms are identical.

B REM. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèṭha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *ḍamma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form **تُؤْتَل**; and hence in the Pass. of the sixth, **تُقْتَل**.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the *fèṭha* of the first radical changed into *ḍamma*, but also the *fèṭha* of the characteristic **ت** (which expresses the reflexive idea of these forms); e.g. **تُقْتَل**, **تُقْتَل**. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic **ت**, pronounced with *ḍamma*, but also the prosthetic *êlif*; e.g. **أُتْقِل**, **أُتْقِل**, **أُسْتَقِل**. Compare § 98 and rem. *a.*

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

111. When the verbal root begins with **ث**, **ج**, **د**, **ز**, **س**, **ش**, **ص**, **ط**, or **ظ**, the characteristic **ت** of the fifth and sixth forms occasionally (in the *Kor'an* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *êlif*, when they happen to commence with two consonants (compare § 54). E.g. **إِذَا تَرَ**, **إِذَا تَلَّ**, **إِذَا تَعَ**.

تَسَاقَطَ. تَزَيَّنَ. تَدَارَأَ. تَدَثَّرَ. تَنَاقَلَ. تَتَابَعَ. for تَطَبَّرَ. اِشْمَمَ. اِسْمَعَ. اِسَاقَطَ. A
يَتَزَكَّى. يَتَذَكَّرُ. يَطْبُرُ. يَصْدُقُ. يَزْكَى. يَذْكُرُ: تَطْبُرُ. تَشْمَمُ. تَسْمَعُ.
يَتَطَبَّرُ. The language in its later stages admits this in all
verbs of the fifth and sixth forms, merely rejecting the vowel of the
preformative ت; as تَنَفَّسَ for اِتَّنَفَّسَ, to take breath.

REM. See § 48, rem. b, and compare such Hebrew forms as
הִפְחִיחַ, הִפְחִיחַ, הִפְחִיחַ; *Comp. Gr.* p. 110 seq.

112. The ت of the fifth and sixth forms is sometimes omitted B
in those persons of the Imperf. Act. to which ت is prefixed (2d pers.
sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g.
تَتَقَدَّمُونَ. تَتَبَاعَدُ. تَتَحَمَّلُ. تَتَكَبَّرُ, for تَقْدُمُونَ. تَبَاعَدُ. تَحْمَلُ. تَكْبُرُ
[and necessarily تَتَابَعُ for تَتَابَعُ (*Faik* i. 130)—De G.]. These
shortened forms are sufficiently distinguished by the fêthas of the
prefixed ت and of the second radical from the same persons in the
active voice of the second and third forms (تُبَاعَدُ. تُكَبِّرُ); and by
the fêthâ of the prefixed ت from the same persons in the passive of C
the second and third forms (تُبَاعَدُ. تُكَبِّرُ).

113. Verbs of which the first radical is أ, و, ر, ي, ل, or ن, have
no seventh form in classical Arabic, but use the fifth or eighth, or the
passive of the first, instead. In the (so far as we know) solitary
example of the seventh form from a verb beginning with ن, —namely
اِنْتَمَسَ, to lie concealed,—the characteristic ن is united by têsâlid to
the first radical.

REM. a. Some grammarians regard اِنْتَمَسَ as being of the eighth D
form, by assimilation for اِنْتَمَسَ.

REM. b. In modern Arabic such forms as اِنْتَاطَرَ (*Kamil*,
p. 569, note i.), اِنْتَوَلَدَ. اِنْتَوَجَدَ. اِنْتَصَرَ. اِنْتَرَضَى, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh
form often unites with it into مَر; as اِمْتَحَقَّ or اِنْمَحَقَّ from مَحَقَّ,

A **إِنْهَلَسَ**, **مَعَطَ** from **إِمْعَطَ** or **إِنْهَعَطَ**, **مَحَا** from **إِمْحَى** or **إِنْهَحَى**
مَلَصَ from **إِمْلَصَ** or **اِنْهَلَصَ**, **مَلَسَ** from **اِمْلَسَ**.

REM. These forms are sometimes assigned to the eighth form ;
 امْتَرَطَ for امْتَحَى, امْتَحَى for امْحَى, امْتَحَقَ for امْحَقَ, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into ت, with the initial ث into ث. E.g. اتَّبَعَ, from تَبَعَ; اِتَّارَ or اِثَّارَ, from اِثَّارَ, from اِثَّارَ; اِثَّرَ or اِثَّرَ, from اِثَّرَ; اِثَّرَ or اِثَّرَ, from اِثَّرَ.

B REM. The same assimilation is sometimes extended to the letter س, as اَسْمَعُ, for اَسْمِعُ, from سَمِعَ.

116. If the first radical be **د**, **ذ**, or **ز**, the characteristic **ت** of the eighth form is changed into **د**, which unites with an initial **د** into **دَد**, and with an initial **ذ** into **دِذ** or **دِذ**. E.g. **اِزْدَجَرَ**, for **اِزْتَجَرَ**, from **زَجَرَ**; **اِزْدَادَ**, for **اِزْتَادَ**, from **زَادَ**; **اِدْرَكَ**, for **اِذْتَرَكَ**, from **دَرَكَ**; **اِدْرَى**, for **اِذْتَرَى**, from **دَرَى**; **اِدْعَى**, for **اِذْتَعَى**, from **دَعَا**; **اِدْخَرَ** or **اِذْخَرَ**, for **اِذْتَخَرَ**, from **دَخَرَ**; **اِدْكَرَ** or **اِذْكَرَ**, for **اِذْتَكَرَ**, from **دَكَرَ**; **اِذْرَعَ** or **اِدْرَعَ**, for **اِذْتَرَعَ**, from **ذَرَعَ**.

REM. α. Whether the form with **د** or **ذ** is to be preferred, depends upon usage; for instance, **إِدْخَر** and **إَذْكَر** are preferable to **أَدْخَر** and **أَذْكَر**, but Lane gives in his Lexicon only **إِذْهَج**, **إِذْرَق**, and **أَذْرَى**. The unassimilated **أُذْكَر** is also said to occur, as well as

D اذدری.

REM. b. Some grammarians extend this assimilation to the letter *j*, as أَزَانٌ, for أَزْدَانٌ, from زَانٌ.

REM. c. The letter ت is sometimes changed into د after an initial ج; e.g. أَجْدَرُ, أَجْدَمَ, أَجْمَعُ, instead of the usual أَجْتَرُ, أَجْتَمَعَ, أَجْمَعُ, from جَرَّ, جَمَعَ.

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic **ا** is changed into **ط**, which unites with initial **ط** into **طط**, with initial **ظ** into **ظظ** or **ظط**, and occasionally with initial **ض** into **ضض**. E.g. **اِضْطَبَّعَ**, **اِطْرَدَ**, **اِطْبَخَ**; **صَلَّى**, **صَفَا**, **صَبَغَ**, from **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَبَّعَ**; **اِطْلَمَ**, **اِظْلَمَ**, or **اِظْلَمَ**; **طَلَبَ**, **طَعَنَ**, **طَرَدَ**, from **اِطْبَخَ**, **اِطْلَبَ**, **اِطْعَنَ**; **ظَلَمَ**, **اِظْهَرَ**, **اِظْفَرَ**, **اِظْعَنَ**; **ظَارَّ**, or **اِظْطَارَّ**, from **اِظْلَمَ**; **ظَفَرَ**, **اِضْطَرَبَ**, or **اِضْرَبَ**, from **ضَرَبَ**; **اِضْجَعَ**, or **اِضْجَعَ**, from **ضَجَعَ**; **اِضْطَرَّ**, from **ضَرَّ**.

REM. *a.* The letter **ص** sometimes assimilates the following **ط**; B as **اِصْبَر**, **اِصْفَى**, **اِصْلَى**, **اِصْلَحَ**, **اِصَادَ**, for **اِصْطَبَّرَ**, etc.

REM. *b.* From **ضَجَعَ** the form **اِطْجَعَ** also occurs.

[**117***. If the second radical be **ت** the characteristic **ت** of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel **ا** is unnecessary and disappears. Thus for **اِسْتَتَر** we may have **سَتَر** or **سَتَر**; Imperf. **يَسْتَر**, **يَسْتَر** or **يَسْتَر** or even **يَسْتَر** (with a furtive *kesra* to the first radical); Part. act. **مُسْتَر** (**مُسْتَر**); Inf. **سِتَار** (see § 202, C rem. *a*). Similar forms from verbs whose second radical is **د**, **ذ**, **ص** or **ط** occur (or are recorded as variants) in the Kō'ān (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. *The Quadriliteral Verb.*—Table IV.

118. The four forms of the quadriliteral verb follow throughout **D** their inflexion the second, fifth, seventh and ninth forms of the trilateral (see §§ 69—72).

REM. *a.* The **ت**, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the trilateral (see § 112).

REM. *b.* As mentioned in § 45, rem. *d*, words like **هَرَأَقَ** (for **أَرَأَقَ**), *to pour out*, and **هَيَمَنَ**, *to believe*, are treated as quadrilaterals:

The latter is inflected exactly like *فَمَطَرَ*, but the former is irregular: Imperf. *يُهْرِيقُ*, Imperat. *هَرِّقْ*, Nom. act. *هَرَّاقَةٌ*, Perf. Pass. *هَرِيقَ*. The form *أَهْرَاقَ*, Imperf. *يُهْرِيقُ*, is also used.—The tenth form of *طَاعَ*, viz. *اسْتَطَاعَ*, to obey, is sometimes shortened into *إِسْطَاعَ* or *أُسْطَاعَ*, Imperf. *يَسْطِيعُ* or *يَسْتِيعُ*, and then converted into *اسْطَاعَ*, Imperf. *يُسْطِيعُ*. [Also, in verse, we find *مُسْطَارَ* for *مُسْتَطَارَ*.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatae* (لا"ي). The Arab grammarians name them *الْفِعْلُ الْأَصْمَرُ*, the solid verb, or *الْفِعْلُ الْمُبَاعَفُ*, the doubled verb.

120. They differ from other strong verbs in two points.

(a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with *tèsdîd*. E.g. *فَرَّ* to flee, for *فَرَر*; *شَقَّ* to split or cleave, for *شَقَق*; *مَسَّ* to touch, for *مَسِس*; *شَمَّ* to smell, for *شَمِم*; *حَبَّ* to become dear (to one), for *حَبَب*; *لَبَّ* to become wise or intelligent, for *لَبَّب*.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. *يَجِلُّ* for *يَجِلِل*, *يَمْدُدُ* for *يَمْدَل*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يَمْدُدُ*, *يَفْرِزُ*, *لَبَّيْتُ*, *مَلَلْتُ*, *فَرَرْتُ*.

REM. a. Transitive verbs of this class, of the form *فَعَّلَ*, have damma in the Imperfect, with the exception of six, which also admit *kèsra*; viz. *بَتَّ* to sever or separate entirely, make decisive or absolute, *رَمَّ* to repair, *شَدَّ* to make hard or firm, tie firmly, *عَلَّ* to

water (camels) *a second time*, نَهَرَ to *spread abroad* or *divulge secretly*, أَهَرَ to *abhor, detest*, Imperf. يَهْتُ or يَهْتُ, etc. One verb has only *kəšra*, viz. أَحَبَّ to *love* (instead of the common IV. أَحَبَّ), Imperf. يَحِبُّ.

REM. b. Uncontracted verbs of the forms فَعَلَ and فَعِلَ sometimes occur; as صَكَكَ to *be knock-kneed* or *weak in the hocks*, مَشَشَ to *have a swelling* [splint] *on the pastern* (of a horse), أَلَلَ to *smell badly*, ضَبَبَ to *abound in lizards* (ضَبَّ), لَحَحَ to *be sore* (of the eye), B قَطَطَ to *be curly*, حَكَكَ to *have its hoof worn at the edges* (of a horse, etc.); تَبَبَ to *be wise or intelligent*, دَمَرَ to *be ugly*, شَرَرَ to *be bad*, فَكَكَ to *be silly*, in *one's dotage*, عَزَزَ to *have narrow orifices of the teats* (of a she-camel, ewe, etc.).

REM. c. Forms like قَرَرْتُ, مَدَدْتُ, ظَلَلْتُ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as, رَدَّتْ, رَدَّنْ, for رَدَدْتُ, رَدَدَنْ, أَحَسْتُ for أَحَسَسْتُ, مَسْتُ for مَسَسْتُ (compare the Aramaic form בִּרְחַת for בִּרְחַת) [also يَقِرُّنْ for يَقَرَّرْنَ, etc.*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong *ay*, as قَصَيْتُ for قَصَصْتُ, اسْتَسَرَّيْتُ for اسْتَسَرَّرْتُ, a form which is not uncommon in the fifth conjugation, as تَسَرَّيْتُ, تَلَعَّعْتُ, تَقَضَّضْتُ, تَطَلَّعْتُ, تَقَضَّيْتُ, تَلَعَّيْتُ, for تَسَرَّرْتُ, تَطَلَّعْتُ, (compare in the Hebrew Imperf. תִּסְרְרֶנּוּ for תִּסְרְרֶנּוּ); or (b) the long vowel *a*, as مَدَّاتُ for مَدَدْتُ (compare in Hebrew מִדָּה, where *ō* = *a*). The form described under 2 a is the usual one in modern Arabic, but in N. Africa *ai* becomes *i*, as *rediti* for رَدَّيْتُ. Such forms as أَحَسَيْتُ for أَحَسَسْتُ also occur.---Comp. Gr. p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Fakih s.v. رَفَّ.]

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *ʃəṭḥu* or *kəsu*; in those that have *u*, it may be any one of the three vowels. E.g. *يَعَضُّ* or *يَعَضُّ*, *يَمَلِّ* or *يَمَلِّ*, for *يَعَضُّ*, *يَمَلِّ*; *يَغْرِ* or *يَغْرِ*, *يَحِبُّ* or *يَحِبُّ*, for *يَغْرِ*, *يَحِبُّ*; *يَمَدِّ*, *يَمَدِّ*, or *يَمَدِّ*, *يَرُدُّ*, *يَرُدُّ*, or *يَرُدُّ*, for *يَمَدِّ*, *يَرُدُّ* *.

B **122.** Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as *اِفْرِرُوا*, *اِفْرِرَا*, *اِفْرِرِي*. When the usual contraction takes place, the prosthetic *ḥif* is obviously no longer necessary, and therefore the Arabs say *اِفْرِرُوا*, *اِفْرِرَا*, *اِفْرِرِي*—not *اِفْرِرُوا*, *اِفْرِرَا*, *اِفْرِرِي*—instead of *اِفْرِرِي*, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *ḥif*; e.g. *اَمَدِّ* for *اَمَدِّ*, *اِفْرِر* for *اِفْرِر*, *اِعَضِّ* for *اِعَضِّ*.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say *رُدِّه* (*رُدِّه*), *عَضِّه* (*عَضِّه*), but *رُدِّهَا*, *عَضِّهَا*, not *رُدِّهَا*, *عَضِّهَا*. In the *wasl* (§ 20) say *رَدِّ الْقَوْمِ* or *رَدِّ الْقَوْمِ*.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently *فَرَّرَ*, *فَرَّرَ*, *اَفَرَّرَ*, and *اَفَرَّرَ*, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

* [The uncontracted forms are said to belong to the dialect of *Ḥigāz*, the contracted to that of *Tamīm*, *Faḥ* ii. 566.—De G. Cf. *Sībawīh* ii. 443.]

REM. In the Passive some of the Arabs substituted *kèsra* for *A* *ḍamma*, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of *kèsra* and *ḍamma* (technically called اِلِشْمَامُ, giving the one vowel a scent or flavour of the other), as رُدَّ, رُئِدَ, *rüdd-la*, *rüddla* (with the German *ü* or French *u*), instead of *rudda*, *süddla*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fetha* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاصَصَ, حَاجَجَ, شَاقَقَ, شَاحَحَ, يُسَابِبُ, يُعَادِدُ, مُصَافَفَةٌ, أَفْرِيزَارُ, تُفَوِّرُ, فَوِّرُ, and مُحَاجَجَةٌ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أَقْبَلَهُ for أُقْبِلُهُ, أَقْبَلَهُ for أُقْبِلُهُ, the 1st pers. sing. Juss. of the fourth (C) form of قَلَّ and ذَلَّ.

C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *ḥlif* or *hèmza*, the weakest of the gutturals. These are called *verba hèmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A REM. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a **و** or **ي** (§ 83, rem.).

129. In a root there may be two, or even three weak letters ; as **رَأَى**, **وَقَى**, **أَوَى**. Verbs that have two weak radicals are said to be *doubly weak* ; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals* (Verba Hèmzata).—Tables VI., VII., VIII.

B 130. These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hèmzatæ*). The following sections point out wherein they differ from the strong verbs.

131. If the *ëlif* with hèmza and *gèzma*, at the end of a syllable (**إ**), be preceded by one of the heterogeneous vowels *ḍamma* and *kèsra*, it is converted, after the *ḍamma*, into **و** with hèmza (**ؤ**) ; after the *kèsra*, into **ي** with hèmza (**ئ**). Hence **بُرِئْتُ** for **بُرِئْتُ**, 1st pers. sing. Perf.

C Pass. of **يُؤْتِرُ** for **يَأْتِرُ**, 3d pers. sing. masc. Imperf. Pass. I. or IV. of **أُتِرَ** and **دُنُوْتُ** and **شَنِئْتُ** for **دُنَاتُ** and **شِنَاتُ**, 2d pers. sing. masc. Perf. Act. of **دَنُوْتُ** and **شَنِئْتُ**, for **دَنَا** and **شَنَأَ** (see § 133).

132. The **و** and **ي** represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel*.

* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when hèmza is expressed by **ؤ**, **ئ** or by **ا** alone without a *kursi*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as **ا**. It is known

The hèmza is retained, not only to show their origin from **أ**, but also to **A** remind us that the syllables **وُ** and **يُ** are not to be confounded in pronunciation with **و**, **ū**, and **ي**, **ī**. The damma and kèsra remain short, whilst **وُ** and **يُ** are pronounced like **أ** itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as **دُوْ**, *danu'-a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as **سُنْتُتْ**, *ṣani'-ta*, not *ṣanī-ta*).

REM. *a.* In modern Arabic, hèmza in the middle and at the **B** end of words has so completely disappeared, that **وُ** and **يُ**, when preceded and followed by vowels, become **و** and **ي**; except when the former has damma (**وُ**) and the latter kèsra (**يُ**), as explained in §§ 133-4. The modern Arab also pronounces **وُ** and **يُ** like the long vowels **و** *ū* and **ي** *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [**تَخْفِيفُ الْهَمْزَةِ** § 17, *b*, rem. *b*]; and hence the custom, at the present day, of resolving the verba **C** tert. rad. hèmzatae into verba tertie *yā*, as **قَرَأَ** for **قَرَأُ**, *to read*, **قَرِئْتُ** for **قَرَأْتُ**, **يَقْرَى** for **يَقْرُ**. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hīgāz in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the **Kor'an**, which was originally written down in the **Hīgāz** in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote **جاك**, **جيت**, **بوس** because they said *ba'usa*, *gīta*, *gāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usu*, *gī'ta*, *gā'aka* and this was expressed, without touching the old consonants, by writing **جَاءَك**, **جِئْتُ**, **بُوسَ**. Rules for writing hèmza as **وُ**, **يُ** or **ء** are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the **Kor'an**.]

- A REM. b. The hêmza gèzmatum over و and ي falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, b, rem. b). Hence اَيْسِرْ, not اَيْسِرْ, Imperat. of اَسَرَّ; اَيْدَنْ, not اَيْدَنْ, Imperat. of اَدَنَّ; اَوْمَلْ, not اَوْمَلْ, Imperat. of اَمَلَ; اَيْتَمَرْ, not اَيْتَمَرْ, 3d pers. sing. Perf. Act. VIII. of اَمَرَ; اَوْتِهِنْ, not اَوْتِهِنْ, 3d pers. sing. Perf. Pass. VIII. of اَمَنَ, all with êlif
- B conjunctionis (هَمْزَةُ التَّوَصُّلِ); اَوْمِنْ, not اَوْمِنْ, 3d pers. sing. Perf. Pass. IV. of اَمِنَ; اَيْمَانْ, not اَيْمَانْ, Infin. IV. of اَمِنَ; اَوْثِرْ, not اَوْثِرْ, 1st pers. sing. Imperf. Act. IV. of اَثَرَ, all with êlif separationis (هَمْزَةُ التَّقْطِيعِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the wasl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or ف, and, it is usually rejected; as
- C وَاتِمَرُوا, (from اَيْتَ, Imper. of اَتَى to come), فَاتِمَرُوا, and اَيْسِرُوا. In other cases it is retained, and the radical hêmza is left in its altered form (وِ, يُ); as فَاتْتَرَرْتُ *fāt'tazarat*, اَلَّذِي اَتَّبَعْنَا *ba'dā'tilāfin*, اَلَّذِي يَقُولُ اَنْتَ اَلَّذِي اَتَيْنَا *ba'dā'tilāfin*, اَلَّذِي يَقُولُ اَنْتَ اَلَّذِي اَتَيْنَا *ba'dā'tilāfin*, اَلَّذِي يَقُولُ اَنْتَ اَلَّذِي اَتَيْنَا *ba'dā'tilāfin*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *êlhudātina*, *yakūlūdan*, *êlādūtumina* (as if written اَلْهُدَاتِنَا, اَلْقَوْلُونَ, اَلْأَدَاتِنَا).
- D REM. c. اُ is always retained after fêṭḥa in the ancient language, as يَأْسُرْ; but in modern Arabic it passes into the êlif of prolongation, as يَأْكُلْ, يَأْمُرْ. [And so even of old. in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. a) such variations as يَأْتِكُمْ for يَأْتِكُمْ Sūra xlix. 14.] Those who used the form تَعْلَمُ (see § 94, rem. c) also said تَيْمَرُ for تَيْمَرُ, from اَيْمَرُ.

133. In the same way, **أ** passes into **و** or **ي**, when it is pronounced **A** with *ḍamma* or *kèsra* and preceded by *fèṭḥa*, or with *fèṭḥa* and preceded by *ḍamma* or *kèsra*; and into **ي**, when it is pronounced with *kèsra* and preceded by *ḍamma* (see § 17, *b*). E.g. **يُؤَسِّ**, for **يُؤَسِّ**, *to be brave*; **يُؤَلِّمُ**, for **يُؤَلِّمُ** or **يُؤَلِّمُ**, *it agrees with*, Imperf. III. of **لَأَمَّ**; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, *agree with, be reconciled to*, Imperat. VIII. of **لَأَمَّ**; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, *to be mean, worthless*; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, *an impression is made*, Imperf. Pass. II. of **أَثَر**; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, Infim. VIII. of **لَأَمَّ**; **يُؤَلِّمُ** *he B was asked*, for **يُؤَلِّمُ**, Perf. Pass. of **سَأَلَ**; **يُؤَلِّمُ** *peace is made (between them)*, for **يُؤَلِّمُ**, Perf. Pass. III. of **لَأَمَّ**.

REM. At the end of a word, **أ**, pronounced with *ḍamma* and preceded by *fèṭḥa*, is usually left unchanged; as **يُؤَلِّمُ** from **يُؤَلِّمُ**, *يُؤَلِّمُ from **يُؤَلِّمُ**, Imperf. Pass. II. of **يُؤَلِّمُ**, instead of **يُؤَلِّمُ**. But the latter form is commonly used before the accusative suffixes, as **يُؤَلِّمُهُ**.*

134. Finally, **أ** pronounced with *ḍamma* or *kèsra* (**أ** or **ا**), be-comes **و** or **ي** at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. **يُؤَلِّمُ**, for **يُؤَلِّمُ**, Imperf. of **يُنَامُ**; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, Pass. Particip. of **سَأَلَ**; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, Imperf. of **نَامَ**, *to grow, to twang*; **يُؤَلِّمُ**, for **يُؤَلِّمُ**, *he acts stingily and meanly*, Imperf. IV. of **لَوَمَّ**; **يُؤَلِّمُ**, *put on armour*, Imperat. X. of **لَأَمَّ**.

REM. **أ** at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. **أَثَر**, **أَثَر**. D

135. At the beginning of a word, if an *êlif* productionis follows the radical **أ**, the two *êlifs* are combined into one, which is written either with *mèdda* alone, or with *mèdda* accompanied by a *hènza* to the right of the *êlif*, or sometimes with *hènza* and a perpendicular *fèṭḥa* (see § 6, rem. *a*); as **أَمَرَ**, **أَمَرَ**, or **أَمَرَ**, for **أَمَرَ**, *to consult*, III. of

A **أَمَرَ** *to order*. The same thing takes place when a radical **أ** with *gèzma* (**أ**) is preceded by an *êlif hèmzatum* with *fèṭḥa* (compare § 132, rem. *b*) ; as **أَثَر**, **أَثَر**, or **أَثَر**, for **أَثَر**, *to prefer*, IV. of **أَثَر**. In old Mss. we often find **أَمَرَ**, **أَثَر**.

136. In a more modern stage of the language, *êlif hèmzatum* with *fèṭḥa* passes into **و**, when preceded by *fèṭḥa* and followed by an *B êlif* of prolongation (compare § 17, *b*, rem. *b*) ; as **تَوَامَرُوا**, for **تَأَمَرُوا**, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of **أَمَرَ** ; **تَوَاحَيَا**, for **تَأَاحَيَا** or **تَأَاحَيَا**, *the two became intimate friends*, from **أَاحَا** (for **أَخَوَا**).

REM. The same change sometimes takes place even with the initial *êlif* of the third form ; as **وَاحَى** *to be intimate with*, **وَازَى** *to be opposite or parallel to*, **وَاسَى** *to console*, **وَآكَلَ** *to eat along with*, for **أَاحَى**, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to § 17, *b*, rem. *b*, **و** took the place of **و** ; as **يُوَاسِي**, **يُوَاسِي**, and **يُوَاسِي**.

137. The verbs **أَخَذَ** *to take*, **أَمَرَ** *to order*, and **أَكَلَ** *to eat*, reject the first radical in the Imperat., making **خُذْ**, **مُرْ**, and **كُلْ**.

138. When preceded by **و** or **ف**, and, the Imperative **مُرْ** generally recovers its radical *êlif*, **وَأْمُرْ** or **وَمُرْ** ; but not so **خُذْ** and **كُلْ**, which make only **وَخُذْ**, **فَكُلْ**. For the rule as regards other verba prim. rad. hèmz., see § 132, rem. *b* ; and on the Imperative of **أَتَى**, *to come*, see also § 175, rem. *a*.

139. The first radical of **أَخَذَ** is assimilated in the eighth form to the characteristic **ت** of that form ; **اتَّخَذَ**, for **اِيتَّخَذَ** (§ 132, rem. *b*), *to take for oneself*.

REM. *a*. The same assimilation sometimes takes place in **أَنَزَّ**, *to put on one the article of dress called إِزَار*, and **أَجَرَ**, *to give wages*, which makes **اِنْتَزَرَ** or **اِنْتَزَرَ**, *to put on an 'izār*, and **اِنْتَجَرَ** or **اِنْتَجَرَ** *to*

give alms, to receive wages; still more rarely in أَمِنَ, to be safe, أَتَمَنَ, for اِتَمَنَ, to trust or confide in, and أَهَلَ, to marry, أَتَهَلَ, for اِتَهَلَ, do.—The tenth form of أَخَذَ may also lose its êlif and be written اسْتَخَذَ.

REM. b. From the above assimilated forms are derived the secondary radicals تَخَذَ, to take, and تَجَرَ, to trade (see § 148, rem. b). Compare in Syriac ܬܚܕܐ, ܬܚܝܬܐ, ܬܚܝܬܐ; and with B اسْتَحَذَ, ܐܫܬܚܕܐ, if from the rad. ܬܚܕܐ.

140. Verba med. hènzatae are occasionally inflected like verba med. rad. و et ي (§ 149, etc.), and take an êlif of prolongation instead of the radical hènza with fèṭḥa. This is particularly the case with the verb سَأَلَ to ask, which has سَأَلَ for سَأَلَ, 2d pers. sing. m. سَلْتَ [not سَلْتِ], سَأَلَ for يَسْأَلُ, يَسْأَلُ for يَسْأَلُ, سَأَلَ for إِسْأَلُ (Imperat.), Perf. Pass. سِئِلَ.—Sometimes the êlif hènzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. يَسْأَلُ C for يَسْأَلُ, from سَأَلَ; يَرَى for يَرَى, from رَأَى to see; أَلَاكَ to send, for أَلَاكَ, whence مَلَاكَ, for مَلَاكَ, an angel (ܡܠܐܬܐ).

REM. a. The Imperative سَلْ makes in the fem. سَلِي, du سَلَا, plur. سَلُوا, not سَالِي, etc. When preceded by وَ and ف, we may say وَسَلْ or وَسَلْ, فَسَأَلُوا, فَسَأَلُوا (§ 21, d, rem. b), or فَسَلُوا.

REM. b. The elision of the êlif occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. Verbs which are more especially called Weak Verbs (§ 128, b).

141. These likewise fall into three classes, according as the letter و or ي is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. و et ي).

- A A. Verbs of which the First Radical is **و** or **ي** (*verba primæ rad. و et ي*).—Table IX.

142. Those verbs primæ rad. **و**, which have *kàsra* as the characteristic vowel of the Imperf. and Imperat., reject the **و** in these forms. E.g. **وَلَدَ** to bear children, Imperf. **يَلِدُ** for **يُولِدُ**, Imper. **لِدْ** for **اِلِدْ** (**اُولِدْ**); **وَعَدَ** to promise, Imperf. **يَعِدُ** for **يُوعِدُ**, Imper. **عِدْ** for **اِيعِدْ** (**اِوَعِدْ**).

- REM. a. Eight verbs primæ rad. **و**, of the form **فَعَّلَ**, have in the Imperf. **يَفْعَلُ** instead of **يُفْعَلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَتَّقَ** to trust or confide in, **يَتَّقِ**; **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from (what is unlawful), **يَرَعُ**; **وَرِمَ** to swell, **يَرِمُ**; **وَرِيَ** to be firm and hard (of fat), **يَرِي**; **وَفَّقَ** to be in good condition and handsome, **يَفْقُ**; **وَلَّى** to be near, to be in charge of, **يَلِي**; **وَمَتَّ** to love, **يَمِتُّ**. Of these **وَرَعَ** has also dialectically the form **يُورَعُ**, and a few more admit both forms; e.g. **وَجَرَ** to be angry with, full of hatred of, **يَجِرُ**, **يُوجِرُ**; **وَعَرَ** to be rough and broken (of ground), **يَعِرُ**, **يُوعِرُ**; **وَغَرَ** to be hot, angry, **يَغِرُ**, **يُوغِرُ**; **وَلَهَ** to be stupefied with grief, to be melancholy, **يَلَهُ**, **يُؤْلَهُ**; **وَهَلَ** to be cowardly, to forget, **يَهَلُ**, **يُؤْهَلُ**.

- REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **عِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, Imperf. **يَنْعِمُ**, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs **ن**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fèṭḥa* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَرَ** or **وَجَلَّ** to be afraid, **يُوجِرُ** or **يُوجَلُّ**; **اِجَرَ** or **اِجَلَّ** (for **اُوجِرُ** or **اُوجَلَّ**); **وَجَعَ** to be in pain, **يُوجَعُ**; **وَجَلَّ** to stick

in the mud, *يُوحَل*; *وَبَقَ* to perish, *يُوبَق*; *وَبُوَ* to be visited by the mur- A
rain, *يُوبُو*; *وَبُلٌ* to be unwholesome or insalubrious, *يُوبُل*; *وَضُوٌ* to be
clean and fair, *يُوضُو*. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminata; as *وَدَّ* (for *وَدَدَ*) to
love, *يُودُّ* for *يُودَدُ*, *يُودِدُ* for *يُودَدُ*.

REM. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has fêtha, some Arabic dialects change the و into ل or ی. E.g. *يُوحَل* and *يُيَحَل*, for *يُوحَل*, B
from *وَجَل*, to be afraid: *يَأْجَعُ* and *يُيْجَعُ* or *يُيَجَعُ*, for *يُوجَعُ*, from
وَجَع, to be in pain; *يَأْهَمُ* and *يُيْهَمُ*, for *يُوهَمُ*, from *وَهَم*, to make
a mistake. Others even use the forms *يُيَحَل*, *يُيَجَعُ*, and *يُيْهَمُ*.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms (ل) is fêtha.

وَدَعَ	to let alone,	يَدَعُ.	دَعُ.
وَذَرَ	to let alone,	يَذَرُ.	ذَرُ.
وَزَعَ	to restrain,	يَزَعُ.	زَعُ.
وَسَعَ	to be wide or spacious,	يَسَعُ.	سَعُ.
وَضَعَ	to put down or place,	يَضَعُ.	ضَعُ.
وَطَأُ	to trample upon,	يَطَأُ.	طَأُ.
وَقَعَ	to fall,	يَقَعُ.	قَعُ.
وَهَبَ	to give,	يَهَبُ.	هَبُ.

REM. a. The reason why the و is elided in these verbs probably is, that the fêtha of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ج).

REM. b. *وَدَعُ* and *وَذَرُ* are not used in the Perf.

A **145.** In those forms in which a *kèsra* or *damma* precedes a vowelless *و*, the *و* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِجْلُ*, *اَيْدُ*, for *اَوْجَلُ*, Imperat. I.; *اِوْرَاقُ* for *اُورَاقُ*, Perf. XI.; *اِيدَاعُ*, *اِسْتِيدَاعُ*, for *اُودَاعُ*, Infin. IV. and X.; *يُوجِبُ* for *اُوجِبُ*, Imperf. Act. IV.; *اُسْقِدِعُ*, *اُوجِبُ*, for *اُسْقِدِعُ*, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. *و*, the *و* is sometimes changed into *أ*, on account of a certain repugnance of the Arabs to the sound of the syllable *وُ*; e.g. *اُقِتَّ*, for *وُقِتَّ*, it is fixed or determined (of time); *اُحِيَ*, for *وُحِيَ*, it is revealed.

146. Verbs primæ rad. *ى* are inflected in almost all their forms like the strong verbs; e.g. *يَسِرُ* to play at hazard, or to be gentle, easy, *يَيْسِرُ*; *يَفَعُ* to ascend (a hill), to be grown up, *يَيْفَعُ*; *يَقُظُ* to be awake, *يَيْقُظُ*; *يَقُظُ* do., *يَيْقُظُ*; *يَنْعُ* to become ripe, *يَنْعُ* or *يَيْنَعُ*.

C REM. *يَبِسُ*, to be dry, has *يَيْبِسُ* or *يُيَبِسُ*, and *يَيْسُ*, to despair, *يَيْسُ* or *يُيَسُ*. See § 92, rem. a. Dialectic varieties are *يَابَسُ*, for *يَيْبَسُ*, and *يِيَّاسُ* or *يِيَّاسُ*, for *يَيْيَّاسُ*. See § 143, rem.

147. In those forms in which a *kèsra* or *damma* precedes a vowelless *ى*, the *ى* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِيسِرُ* for *اِيسِرُ*, Imperat. I.; *اِيسَارُ* and *اِسْتِيسَارُ*, for *اِيسَارُ* and *اِسْتِيسَارُ*, Infin. IV. and X.; *يُوسِرُ*, *يُوقِظُ*, for *يُيَسِرُ*, *يُيَقِظُ*, Imperf. Act. IV. of *يَسِرُ* and *يَقِظُ*.

148. In the eighth form, *و* and *ى* are assimilated to the characteristic *ت*, producing *ت* for *وت* and *يت*; as *اِتَّعَدَ*, for *اَيْتَعَدَ*, (*اَوْتَعَدَ*), to receive a promise; *اِتَّسَّرَ*, for *اَيْتَسَّرَ* (*اَيْتَسَّرَ*), to play at hazard.

REM. a. Sometimes, however, although many grammarians disapprove of it, *و* and *ى* are not assimilated to the *ت*, but pass after fetha, *damma*, and *kèsra*, into the homogeneous letters of prolonga-

tion, *و, ی*. E.g. *اَوْتَصَلَ* for *اِبْتَصَلَ* (§ 145), *اَوْتَعَدَ* for *اِبْتَعَدَ* (§ 145), *اَيْتَسَّرَ* for *اِبْتَسَّرَ* (§ 147), in the Perf.; *يَاتَصِلُ* for *يَابْتَصِلُ* for *يَابْتَعِدُ*, *يَاتَسِّرُ* for *يَابْتَسِّرُ*, in the Imperf. Compare § 139, and rem. *a*.

REM. *b*. From these assimilated forms are derived secondary radicals; such as *تَجَهَّ* to turn oneself towards, to face; *تَخَجَّرَ* to suffer from indigestion; *تَسَعَ* to be wide or spacious; *تَقَى* to fear (God); *تَلَدَّ* to be born in one's house (of a slave), to be hereditary, inherited, or long possessed; *تَكَلَّ* to rely upon; *تَلَهَّ* to be stupefied by grief, to be melancholy; *تَلَا*, or *تَلَى*, to follow; and in the fourth form, *أَتَنَّا* to make one lean, to prop him up; *أَتَلَجَّ* to insert; *أَتَهَمَّ* to suspect a person. Compare § 139, rem. *b*.

REM. *c*. For the inflection of verbs of this class in the cognate languages, see *Comp. Gr.* p. 234 *seq.*

B. *Verbs of which the Second Radical is و or ی (verba mediæ radicalis و et ی). -Tables X.-XIII.*

149. *Verba mediæ rad. و et ی* (called by the Arab grammarians *أَلْفَعْلُ الْأَجُوفُ*, the hollow verb) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the *و* or *ی* is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E.g.

يَقُولُ, he says,	becomes	يقول, Imperf. Act. I.
يَسِيرُ, he goes,	„	يسِيرُ, do.
يَخَوْفُ, he is afraid,	„	يَخَافُ, do.
يَهَبُ, he is afraid,	„	يَهَابُ, do.
يُقُولُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقْمَلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوِمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	أَلِينُوا, <i>soften,</i>	„	أَلِينُوا, do. •
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	أَلَانَ, <i>he softened,</i>	„	أَلَانَ, do. •
B	يَسْتَقِيمُ, <i>he stands upright,</i>	„	يَسْتَقِيمُ, Imperf. Act. X.
	أُسْتُلِّنَ, <i>he was thought gentle,</i>	„	أُسْتُلِّنَ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *اَ*, *يَ*, *وَ*, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for يَقُولُ	(يَقُولُ), Jussive Act. I.
	يَسِرُ, „ يَسِيرُ	(يَسِيرُ), do.
	يَخَفُ, „ يَخَافُ	(يَخَافُ), do.
	يُقَلُ, „ يُقَالُ	(يُقُولُ), Jussive Pass. I.
	يُقِمُ, „ يُقِيمُ	(يُقَوِّمُ), Jussive Act. IV.
	أَقِلُ, „ أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُ, „ أَقِيمُ	(أَقْوِمُ), do.
D	أَقَامَتْ, „ أَقَامَتْ	(أَقَوِّمَتْ), 2d p. sing. m. Perf. Act. IV.
	أَقَدَتْ, „ أَقِيدَتْ	(أَقْوَدَتْ), do. Pass. IV.
	أُسْتُلِنْتُ, „ أُسْتُلِنْتُ	(أُسْتُلِّنْتُ), do. Pass. X.
	أَقَمْنَ, „ أَقَامْنَ	(أَقَوِّمْنَ), 3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ, „ أَقِيمْنَ	(أَقْوِمْنَ), 2d p. plur. f. Imperat. IV.

REM. يَكُنُ, for يَكُونُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

152. In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic *ا* (see §§ 98 and 122). E.g.

أَقُولُ	becomes successively	أَقُلْ.	أَقُلْ.	قُلْ.
أَسِيرُ	.. ..	أَسِرْ.	أَسِرْ.	سِرْ.
أَخُوفُ	.. ..	أَخَافْ.	أَخَفْ.	خَفْ.
أَهْيَبُ	.. ..	أَهَابْ.	أَهَبْ.	هَبْ.
أَقُولُوا	.. ..	أَقُولُوا.	...	قُولُوا.
أَسِيرُوا	.. ..	أَسِيرُوا.	...	سِيرُوا.
أَخُوفُوا	.. ..	أَخَافُوا.	...	خَافُوا.
أَهْيَبُوا	.. ..	أَهَابُوا.	...	هَابُوا.

B

153. If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the *و* or *ي* of the middle syllable is changed into *elif* productionis, without any regard to the nature of the vowel that accompanies it. C
E.g.

قَوْمٌ	becomes	قَامَ.	Perf. Act. I.
خَوْفٌ	..	خَافَ.	do.
طَوَلٌ	..	طَالَ.	do.
سَمِيرٌ	..	سَارَ.	do.
هَيْبٌ	..	هَابَ.	do.
انْقَوَدَ	..	انْقَادَ.	Perf. Act. VII.
يَنْقَوِدُ	..	يَنْقَادُ.	Imperf. do.
اِقْتَوَدَ	..	اِقْتَادَ.	Perf. Act. VIII.
اِزْدَدَ	..	اِزْدَادَ.	do.
يَزْدَدُ	..	يَزْدَادُ.	Imperf. do.

D

REM. The forms *زَيْلٌ* and *كَيْدٌ* are mentioned as being dialectically used instead of *زَالٌ* (for *زَيْلٌ*), *to cease*, and *كَادٌ* (for *كَوَدٌ*), *to be near or on the point of*.

(b) The second radical is و with damma or ی with kèsra. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fèthā of the first radical into the homogeneous vowel. E.g.

طَلْتُ for طَوُّتُ, 2d pers. sing. m. Perf. Act. I.
• هَبْتُ .. هَبَيْتُ, do.

(c) The second radical is و with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fèthā of the first radical into kèsra. E.g. B

خَفْتُ for خَوِّتُ, 2d pers. sing. m. Perf. Act. I.
مَتَّ .. مَوِّتُ (مَوِّتُ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ی productionis (§ 154) is shortened into kèsra, according to § 25. E.g.

بِعْتُ for بِيَعْتُ (بِيَعْتُ), 2d pers. sing. m. Perf. Pass. I.
لِمْتُ .. لِيَمْتُ (لُوِمْتُ), do. C
أَسْتَقْتُ .. أُسْتِيقْتُ (أُسْتَوْقْتُ), do. VIII.

REM. *a*. In verbs *mediae rad.* ی, and in those *mediae rad.* و of the form فَعَلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بِيَعْتُ for بِيَعْتُ (§ 155, *a*) and خَوِّتُ for خَفْتُ (§ 155, *c*).

REM. *b*. Those who pronounce in the 3d pers. *kūla*, *bu'a*, etc., D say in the 1st and 2d persons *kūltu*, *būtu*, etc.; whilst those who prefer بُوَع, بُوَعْتُ, قُلْتُ, قُلْتُ. [The prophet himself in the *hadith al-wahy* says قُلْتُ. — De (1.)]

157. Most *verba mediae rad.* و take damma, and most *verba mediae rad.* ی kèsra, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَّلَ), *to more away*, comes يَزُولُ (يَزَوُّلُ); from نَالَ (نَوَّلَ), *to give in a present*, يَنُولُ (يَنَوُّلُ); from طَالَ (طَوَّلَ), *to be long*, يَطُولُ (يَطَوُّلُ, § 93); from زَانَ (زَيَّنَ), *to adorn*, يَزِينُ (يَزَيِّنُ); from سَارَ (سَيَّرَ),

A *to go*, يَسِيرُ (يَسِيرُ). But in some, which are of the form فَعَلَ, the Imperf. takes fetha (§ 92); e.g. from زَالَ (زَيْلٌ), *to cease*, comes يَزَالُ (يَزِيلُ); from نَالَ (نَيْلٌ), *to get, obtain*, يَنَالُ (يَنْيَلُ); from شَاءَ (شَيْءٌ), *to wish*, يَشَاءُ (يَشِيءُ); from خَافَ (خَوْفٌ), *to fear*, يَخَافُ (يَخْوَفُ); from نَامَ (نَوْمٌ), *to sleep*, يَنَامُ (يَنْوُمُ). مَاتَ, *to die*, has usually the form مِتَّ (for مَوْتُ, مَوِئْتُ, Heb. מָת, Syr. مَت) in the Perfect, and أَمُوتُ (Heb. יָמוּת, Syr. مَمُوت) in the Imperfect, though يَمَاتُ, مِتَّ, and B also يَمِيتُ, are mentioned by the lexicographers.

158. In verba mediæ rad. و et ي, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes so as to form ت and ن. E.g. مِتُّ, مِتُّم, for مِتْتُ, مِتُّم, from مَاتَ (موت) *to die*; بِتُّ, for بَتُّ, from بَاتَ (بيت) *to pass the night*; صُنُّ, for صُنُّن, and يَصُنُّ, for يَصُنُّن, from صَانَ (صون) *to guard*; بِنَّا, for بِنَّا, and يَبْنِي, for يَبْنِي, from بَانَ (بين) *to be separate*. See § 90, rem. a, b, c.

159. In the Passive of the third and sixth forms of verba mediæ rad. و, the و productionis (§ 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (تَقُولُ and قَوْلٌ). Hence we write تَقْوُولٌ, قَوْوُولٌ, not D قَوْلٌ, قَوْلٌ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ي, which are always written, for example, تَبْوِيغٌ and بُوِيغٌ. See § 11, rem. a.

160. Some verba mediæ rad. و, and a few mediæ rad. ي, of the form فَعَلَ, are inflected throughout like strong verbs; as أَوْدَ *to be curved or bent*, Imperf. يَأْوُدُ; سَوَدَ *to be black*, Imperf. يَسْوُدُ, IV. أَسْوَدَ; عَوَرَ *to be one-eyed*, Imperf. يَعْوَرُ, IV. أَعْوَرَ; صَوَفَ *to be woolly*, Imperf.

يَصُوفُ; حَوَلَ to squint, Imperf. يَحْوُلُ. IV. اَعْوَزَ; عَوَزَ to be wanting, A Imperf. يَعْوُزُ. IV. اَعْوَزَ; صَيَدَ to have a particular disease (صَيْدٌ, the glanders), said of a camel, Imperf. يَصِيدُ. جَدَدَ to have a long, slender neck, Imperf. يَجِيدُ. غَيَدَ to be tender and flexible, Imperf. يَغِيدُ. هَيْفَ to have a slender waist, Imperf. يَهَيْفُ.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. اَثَابَ or اُثَوَّبَ, to reward, from ثَابَ to return; اَرَوَّحَ or اُرْوَحَ, to perceive the smell or odour of a B thing, from رَاحَ do.; اُغَمِّرَ or اَغْمَرُ, to be cloudy, from غَمَرَ do.; اُحَالَ or اُخْبِلَ, to watch a rain-cloud, from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اِجْتَوَرَّ to be neighbours, from the rad. جَارَ. اِزْدَوَّجَ to pair, to marry or intermarry, from the rad. زَاجَ. اِعْتَوَرَّ to borrow, from the rad. عَارَ. اِعْتَوَنَ to help one another, C from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اِسْتَجَابَ or اِسْتَجَوَّبَ, to give an answer, grant a prayer, from the rad. جَابَ. اِسْتَصَابَ or اِسْتَصَوَّبَ, to consider right, from the rad. صَابَ; اِسْتَقْوَسَ to be bent with age, from قَوْسٌ a bow; اِسْتَنْوَقَ to become like a D she-camel (نَاقَةٌ). Similarly, from verba med. rad. ي. اِسْتَنَيْسَ to become like a he-goat (تَيْسٌ); اِسْتَفَيْلَ to become like an elephant (فَيْلٌ).

REM. a. On اِسْطَاعَ or اِسْتَاعَ, shortened from اِسْتِطَاعَ to obey, to be able to do, X. of طَاعَ, and on the secondary اُسْطَاعَ, see § 118, rem. b.

REM. b. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ی, see §§ 240-1. .

REM. c. For the inflection of verbs י'וּ and ו'וּ in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

A C. Verbs of which the Third Radical is و or ی (*verba tertiæ radicalis* و *et* ی ; *الْفِعْلُ النَّاقِصُ* the defective verb).—Tables XIV.—XVIII.

164. These verbs are of five kinds ; namely :—

(a) Verba tertiæ rad. و of the form فَعَلَ ; as غَزَا to make a foray or raid, for غَزَوْا (§ 167, a, β, a).

(b) Verba tertiæ rad. ی of the form فَعَلَ ; as رَمَى to throw, for رَمَى (§ 167, a, β, a).

B (c) Verba tertiæ rad. و of the form فَعِلَ ; as رَضِيَ to be pleased with, for رَضَوْا (§ 166, a).

(d) Verba tertiæ rad. ی of the form فَعِلَ ; as خَزِيَ to be ashamed.

(e) Verba tertiæ rad. و of the form فَعَّلَ ; as سَرَّوْا to be noble.

165. There are three things to be noticed regarding the third radical of these verbs ; namely, that it retains its power as a consonant, C or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely :—

(a) The third radical maintains its power as a consonant between the vowels \bar{a} — \bar{a} (وَا, يَا, ـوَا, ـوَا), \bar{u} — \bar{a} (وَا, ـوَا), \bar{i} — \bar{a} (يَا, ـيَا), \bar{i} — \bar{a} (يَا, ـيَا) ; as also when the preceding syllable ends with a consonant. E.g. غَزَوْا, تَرْمِيَانِ, تَرْمِي, رَضِيَا, رَضِيَ, يَغْزَوَانِ, يَغْزَوُ, سَرَّوَا, سَرَّوَتْ, رَمَيَا, غَزَوْا,

D رَضُوا, رَضُوا. The letter و between the vowels \bar{i} — \bar{a} (يَا) and \bar{i} — \bar{a} (وَا) always passes into ي ; as رَضِيَ, غَزِيَ, for رَضَوْا, غَزَوْا. The letter ی is never found between the vowels \bar{u} — \bar{a} , \bar{u} — \bar{a} .

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوَتْ, غَزَوَتَا, رَمَيْتِ, رَمَيْتَا, etc., after the analogy of رَضَيْتِ, رَضَيْتَا, and سَرَّوَتْ ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَى (§ 167, a, β, a), and, not being able to say غَزَاتِ and رَمَاتِ or رَمَيْتِ (§ 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they

might have said *غَزَاتَا* and *رَمَاتَا*, they followed the received fem. sing. A in adopting *غَزَاتَا* and *رَمَاتَا*. The form *رَمَاتَا* is said to occur dialectically, but is condemned by the grammarians.

(b) The third radical is elided between a short vowel and the long vowels *ī* and *ū*, and the two vowels are contracted in one of two ways.

α. Into a long vowel; namely *وَو* into *و*, as *سَرُوا* for *سَرَوُوا*, *يَغْرُونَ* and *يَغْرُوا* for *يَغْرَوُونَ* and *يَغْرَوُوا*; *يُو* into *و*, as *رَضُوا* for *رَضِيُون* and *يَرْمُونَ* for *يَرْمِيُون* and *يَرْمِيُوا*; *وَي* into *ي*, as *تَغْرِي* for *تَغْرِيُون* and *تَغْرِيُوا*; *يِي* into *ي*, as *أَغْرِي* for *أَغْرِيُون* and *أَغْرِيُوا*; *أِي* into *ي*, as *أَرْمِي* for *أَرْمِيُون* and *أَرْمِيُوا*.

REM. The 2d pers. sing. fem. Imperat. *أَغْرِي* may be pronounced either *'uḡzi*, with the pure sound of the *u* (as in the masc. *'uḡzu*), or *'üḡzi*, with the *ishām* (see §§ 123, rem., and 154, rem. α), owing to the influence of the *ī* in the second syllable.

β. Into a diphthong; namely *وَو* into *وُ* as *غَزُوا* for *غَزَوُوا*; *يُو* into *وُ*, as *رَمُوا* for *رَمِيُون* and *يَرَضُوا* for *يَرَضِيُون* and *يَغْرُوا* for *يَغْرِيُون* and *يَغْرِيُوا*; *يِي* into *يُ*, as *تَغْرِي* for *تَغْرِيُون* and *تَغْرِيُوا*; *أِي* into *يُ*, as *أَرْمِي* for *أَرْمِيُون* and *أَرْمِيُوا*.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in *غَزَوْتُ = فَعَلْتُ*, or after dropping a short vowel, as in *يَرْمِي* for *يَرْمِيُون = يَفْعَل*. Hence arise the following cases.

(a) α. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (*و* or *ي*), *و* and *ي* become letters of prolongation, that is to say, *وَو* *uw* and *يِي* *iy* pass into *و* *ū* and *ي* *ī*. E.g. *سَرَوْتُ* for *سَرَوْتُ*, *حَزَيْتُ* for *حَزَيْتُ*, *رَضَيْتُ* for *رَضَيْتُ* (from *رَضِي* for *رَضَوُ*, according to §§ 166, α, and 168).

(یَـ) into ی. After ی has been introduced in this manner into the A 3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضُو) the forms رَضِيتَ. يَرْضَى. اِرْضَى. تَرْضَيْنَ. تَرْضَيْنِ. غَضِيَ. غَضِي. تُغْزَيْنَ. تُغْزَيْنِ.

169. Final و is changed into ی in all the derived forms of the verb; as اِسْتَرْضَى. اِغْتَزَى. اِنْجَلَى. تَرَضَى. تَجَلَى. اُعْزَى. رَاضَى. غَزَى. B

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into و. The Arabs say اِرْعَوَى to abstain or refrain, for اِرْعَوَوْا, and not اِرْعَوُ (افْعَلْ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُولٌ (§ 80), of verba tertie rad. و, the و of the long vowel و ā coalesces with the radical و into و; as مَغْزُوٌ for مَغْزُوٌ. In verba tertie rad. ی, the influence of the third radical converts this secondary و into ی, the two coalesce into ی, and, in consequence, the preceding damma becomes kèsra; as مَرْمِيٌ for مَرْمِيٌ. Such verbs as رَضَى, in which the final ی stands for و (§ 166, a), admit of either form, though مَرْضِيٌ is far more common than مَرْضُوٌ.

REM. a. The form مَغْزِيٌ is occasionally found in verba tert. rad. و, instead of مَغْزُوٌ; e.g. اَرْضْ مَسْنِيَةً or اَرْضْ مَسْنُوَةً, irrigated land, from سَنَّ to irrigate, Imperf. يَسْنُو. اَنَا اللَّيْثُ مَعْدِيًا عَلَيْهِ وَعَادِيًا: يَسْنُو. اَنَا اللَّيْثُ مَعْدِيًا عَلَيْهِ وَعَادِيًا, I am (like) the lion, whether attacked or attacking, from عَادَا عَلَى to D run at, to attack, Imperf. يَعْدُو. (عَادِيًا in rhyme for عَادِيًا).

REM. b. For verbs final و and ی as compared with the corresponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

3. *Verbs that are Doubly and Trebly Weak* (§ 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an élif hémzatum and a و or ی among their radicals; the *second* of those in which the letter و or ی occurs twice.

A REM. There is no trilateral verb that has more than one radical hèmza.

172. Of the first class there are three sorts :—

(a) Verba hèmzata and primæ rad. و or ي ;

(b) Verba hèmzata and secundæ rad. و or ي ;

(c) Verba hèmzata and tertiæ rad. و or ي .

Each of these admits of two varieties, according to the position of the êlif hèmzatum.

B 173. The first sort consists of (α) verba secundæ rad. hèmzatae, as *وَارَّ* to frighten ; and (β) verba tertiæ rad. hèmzatae, as *وَدَّ* to smooth, *وَطَى* to tread upon. Such words follow in their inflection both the classes to which they belong ; e.g. Imperf. *يَطَأُ يَدَأُ يَثِرُ* (§§ 132—3, and 142, 144).

REM. The Imperf. of *يَيْئَسُ*, to despair, is *يَيْئَسُ*, more rarely *يَجْئَسُ* or *يَيْئَسُ*, [also *يَأْئَسُ* and *يَايَسُ*] ; its Imperat. *إِيْأَسْ*, rarely *إِيْئَسْ*. See § 146, rem.

C 174. The second sort is divided into (α) verba primæ rad. hèmzatae, as *أَبَّ* or *أَبَّ* (for *أَوَبَّ*) to return, *آلَّ* or *آلَّ* (for *أَوَّلَّ*) to return ; and (β) verba tertiæ rad. hèmzatae, as *سَاءَ* (for *سَوَّءَ*) to illtreat, *جَاءَ* (for *جَيَّأَ*) to come, *شَاءَ* (for *شَيَّأَ*) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	α.		β.	
Perf. 3d p. s.	أَبَّ	سَاءَ	جَاءَ	شَاءَ
2d p. s.	أَبْتِ	سَوَّتِ	جَنَّتِ	شِئْتِ
Imperf.	يُوَوِّبُ	يَسُوِّءُ	يَجِيْءُ	يَشِيْءُ
Imper.	أَبِّ	سَوِّ	جِيْ	شَأْ
Perf. pass.	أَبِّ	سِيْ	جِيْ	شِيْ

175. The third sort is divided into (α) verba primæ rad. hèmzatae, as *أَتَى* to come, *أَبَى* to refuse, *أَبَى* to grieve or mourn ; and (β) verba secundæ rad. hèmzatae, as *نَأَى* to be far off, *صَأَى* to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

a.	أَتَى	أَتَتْ	أَتَيْتَ	يَأْتِي	إِيتَ (§ 132, b);	آت. A
	أَتَى	أَتَتْ	أَتَيْتَ	يَأْتِي	إِيتَ	آب.
β.	نَأَى	نَأَتْ	نَأَيْتَ	يَنَأِي	إِنَأَ	نَأ.

• REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **ت** (compare § 137, and the Syriac form **ܬܐ**), which, at the end of a sentence, is written **تَه**. The same thing holds good in pause of all imperatives that consist of only one letter; as **رَه** for **رَأَ** B, from **رَأَى** to see (§ 176); **فَه** for **فِ**, from **وَفَى** to keep faith (§ 177).

REM. b. The verb **أَبَى**, imperf. **يَأْبَى**, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms **يَأْبَى**, **يُئْبَى**, and **يُئْبِي** [§ 94, rem. c], as being occasionally used.

176. The *élif hémzatum* of the verb **رَأَى** is almost always elided in the Imperf. and Imperat.

Imperf. Indicative.

C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

	يَر	تَر	تَر	تَرَى	أَر
S.	يَر	تَر	تَر	تَرَى	أَر
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَر

D

Imperative.

S. m. **رَه** or **رَ** (§ 175, rem. a), f. **رِي**; D. c. **رِيَا**; P. m. **رُوا**, f. **رِينَ**.

REM. a. The Perf. Act. of **رَأَى** almost always retains the *hémza*, which may however be transposed, **رَأَا**; [for **رَأَيْتَ** some say **رَيْتَ**]. The Imperf. **يَرَأَى** and the Imperat. **أَرَا** are used dialectically.

A REM. b. The Perf. Pass. is رُئِيَ (like رُمِيَ) or, by transposition, رِيءَ*. In the Imperf. Pass. the hèmza is elided, just as in the Active voice; e.g. يَرِي, يُرِي, for يَرِي, يُرِي.

REM. c. In the fourth form, when it signifies *to show*, the hèmza is always elided: أَرِي, أُرِي, أَرَيْتَ, أُرَيْتَ, أَرَى, أُرَى. Otherwise it is retained.

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (a) those in which و or ي is the first and third radical, as وَقَى *to guard*, وَلَّى *to be near*, وَجَى *to be sorefooted* (of a horse); and (β) those in which و or ي is the second and third radical, as شَوَى *to roast*, قَوَى *to be strong*, حَيَّى (for حَيَوَ) *to live*, عَيَّى *to have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two C classes primæ and tertiæ rad. و or ي. E.g.

وَقَى, وَقَّتْ, وَقَيْتَ; يَقَى; قَه or قِ (§ 175, rem. α).
 وَلَّى, وَلَّتْ, وَلَّيْتُ; يَلَّى; لَهُ or لِ.
 وَجَى, وَجَّتْ, وَجَيْتَ; يُوْجَى; (إِوَجَ for إَوْجَ).

179. In the second sort, the second radical undergoes no change whatever. E.g.

D شَوَى, شَوَّتْ, شَوَيْتَ; يَشَوَى; إِشَوَ.
 قَوَى, قَوَّتْ, قَوَيْتَ; يَقَوَى; أَقَوَ.
 حَيَّى, حَيَّيْتُ, حَيَّيْتُ; يَحَيَّى; أَحَيَّ.
 عَيَّى, عَيَّيْتُ, عَيَّيْتُ; يَعْيَّى; أَعْيَّ.

REM. α. We write يَحَيَّا, يَعْيَّا, not يَحْيَى, يَعْيَى, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَّى from the proper name يَحْيَى *Yahyā* (John).

REM. β. حَيَّى admits (1) of the contraction of the two ي, (α) in those persons of the Perf. I. in which the second ي has a vowel, as

* [A more recent form is رُوِيَ; see the Gloss. to Tabarī. D. G.]

حَى for حَيَّ: (b) in the Imperf. I., as يَحَى. يَحَى. يَحَى: (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحِيَّةٌ for تَحِيَّةٌ; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as اِسْتَحَى. اِسْتَحَى. اِسْتَحَى. عِيٌ also admits of being contracted into عَى, and يَعَى into يَعَى. The forms حَى and عَى are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hèmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَسَا *to write the letter ي*.

181. Verbs of the first class are of two sorts, namely (a) those in which the hèmza is the first radical, as أَوَى *to betake oneself to, to repair to*; and (β) those in which the hèmza is the second radical, (γ) as وَأَى *to promise*. The former are inflected like أَسَرَ and شَوَى (§ 179), e.g. أَوَى. أَوَى. أَوَى. أَوَى. أَوَى; the latter like سَأَلَ and وَقَى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتَ	
D.	وَأَيَّا	وَأَيَّا	وَأَيْتُمَا	وَأَيْتُمَا		D
P.	وَأَوْا	وَأَيْنَ	وَأَيْتُمُ	وَأَيْتُنَّ	وَأَيْنَا	

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَأَى	يَأَى	يَأَى	يَأَى	يَأَى
D.	يَأَيَانِ	يَأَيَانِ	يَأَيَانِ	يَأَيَانِ	
P.	يَأَوْنَ	يَأَيْنَ	يَأَوْنَ	يَأَيْنَ	يَأَيْنَ

A

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَاي	أُ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايَن	تَاوَا	تَايَن	نَه

Imperative.

B S. m. إِ or هْ (§ 175, rem. a), f. إِي ; D. c. يَا ; P. m. أَوَا , f. يَن .

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediae rad. و et ی.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
C D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنَ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. לֵּיִשׁ , *he is*, Aramaic לֵּיִשׁ , לֵּיִשׁ , לֵּיִשׁ ; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيُّسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسَنِي (and لَيْسَ إِيَّاي), but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e)] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.

D

REM. b. Instead of لَيْسَ we find occasionally [as in the Kor'ānic phrase وَلَاتِ حِينَ مَنَاصٍ] the indeclinable لَاتِ, which corresponds to the Aramaic לֵּיִשׁ , לֵּיִשׁ , compounded of לֵּיִשׁ and לֵּיִשׁ .

[Or rather لَيْسَ according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

II. The Verbs of Praise and Blame.

A

183. The verbs of praise and blame (أَفْعَلُ الْمَدْحِ وَالذَّمِّ) are نَعِمَ, to be good, and بُشِيَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نَعِمْتُ and بُشِيتُ (and, it is said, the dual نَعِمَا, بُشِيَتَا, and the plur. نَعِمُوا, بُشِيَتُوا) occur. [The following noun must be defined by the article or a dependent genitive, as: نَعِمَ الصَّاحِبُ زَيْدٌ, Zèid is an excellent companion, lit. B excellent is the companion Zèid, or else the indefinite accusative must be used نَعِمَ صَاحِبًا زَيْدٌ, excellent as a companion is Zèid.]

REM. a. Instead of نَعِمَ we may say نَعِمَ, نَعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بُشِيَ admits of the forms بُشِيَ, بُشِيَ, and بُشِيَ. If followed by مَا we may write مَا بُشِيَ or بُشِيَتَا, and مَا نَعِمَ or, by contraction, نَعِمَا.

REM. b. These forms are to be explained as follows. (1) Every Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced فَعْلَ: as رَضِيَ for رَضِيَ, عَلِمَ for عَلِمَ, ضَجَرَ for ضَجَرَ, دَبَرَ for دَبَرَ, بَذَخَ for بَذَخَ, قَصَرَ قَرَبَ for قَرَبَ, حَسَنَ for حَسَنَ, شَهَدَ and شَهَدَ for شَهَدَ, رَضِيَ for رَضِيَ, كَرُمَ for كَرُمَ, —a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بُشِيَ become نَعِمَ and بُشِيَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as شَهَدَ for شَهَدَ, ذَهَبَ for ذَهَبَ. Hence نَعِمَ for نَعِمَ, بُشِيَ for بُشِيَ. (3) The form فَعْلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فَعِلَ); as ذَهَبَ, شَهَدَ. Hence نَعِمَ, بُشِيَ [or rather, according to *Comp. Gr.* p. 166, شَهَدَ becomes شَهَدَ by assimilation of the vowels, and the latter may then be shortened to شَهَدَ, as the former may be shortened

- A to شَبَدَ].—These observations cast light on the peculiar form of intransitive verbs in *Æthiopic*; as *gabra* ("to do") for *gabira* (compare عَمِلَ), and, when the second radical is guttural, *mēhira* ("to have pity upon," رَحِمَ) for *māhira*, *sēhna* ("to be hot," سَخِنَ) for *sāhina* or *sahūna*, see *Comp. Gr.* l.c.

- REM. c. Other verbs of this class are حَبَّ or حُبَّ, *to be pleasing* or *charming* (contracted from حَبَّبَ)*; حُسْنٌ, usually contracted into حُسْنٌ, *to be good* or *excellent*; سَاءَ, *to be bad* or *evil*; بَعُدَ, commonly contracted into بُعِدَ, *to be far off*; and سُرِعَ or سُرْعَ, *to be quick* (contracted from سَرَعَ). The first of these is frequently combined with the demonstrative ذَا (§ 340), and forms the indeclinable حَبَّذَا, *lovely, charming, or excellent, is* —.
- B

III. *The Forms expressive of Surprise or Wonder.*

184. The Arabic language possesses two forms of expression, called by the native grammarians أفعالُ التَّعَجُّبِ or *verbs of surprise* or *wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by مَا التَّعَجُّبِيَّةُ (مَا the *mā* expressive of surprise), and followed by the accusative of the object that causes surprise; as مَا أَفْضَلَ زَيْدًا, *what an excellent man Zēid is!* The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضَلُ بِزَيْدٍ, with the same signification as before.
- C

- REM. a. The first formula literally means: *what has made Zēid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon* (بِ) *Zēid*. They are, of course, indeclinable. [For أَكْثَرُ بِسَعْدٍ a poet says كَأَثَرُ بِسَعْدٍ, *Humāsa* p. 670; comp. § 43, rem. c. D. G.]
- D

REM. b. Verbs of surprise are, generally speaking, formed only from trilateral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say حَبَّ زَيْدٌ إِلَيْنَا and, more commonly, حَبَّ بِزَيْدٍ إِلَيْنَا, *how beloved Zēid is to us!* D. G.]

vie with or surpass another. They cannot be formed from the **A** passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like نَعِمَ and بُسَّ, or in meaning, like the substantive verb كَانَ to be (from كَانَ زَيْدٌ قَائِمًا, *Zēid was standing up*, we cannot say أَكُونُ بَزِيدٍ قَائِمًا or مَا أَكُونُ زَيْدًا قَائِمًا); nor from verbs like مَاتَ to die and فَنِيَ to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِالْدَوَاءِ, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives **B** of the form أَفْعُل (as سَوْدٌ to be black, أُسْوَدُ حَوْلٌ to squint, أُحْوَلُ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, *how much he is busied!* from شَغِلَ to be busy; مَا أَزْهَاهُ, *how proud or vain he is!* from زَهِيَ to be proud or vain; مَا أُمَقَّتَهُ عِنْدِي, *how hateful he is to me!* from مُقَّتَ to be hated; and from derived forms, **C** especially the fourth, مَا أَعْطَاهُ, *how liberal he is!* from أَعْطَى to give, IV. of عَطَا to take in the hand; مَا أَوْلَاهُ لِلْمَعْرُوفِ, *how liberal he is in bestowing gratuities!* from أَوْلَى to bestow, IV. of وَلَى to be near; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, *how wily he is!* from اِحْتَالَ to practise an artifice or wile, VIII. of حَالَ to be shifted or changed; مَا أَخْصَرَهُ, *how short, or shortened, it is!* from اِخْتَصَرَ to be shortened or abridged, **D** passive of VIII. from the rad. خَصَرَ. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَهُ, *how stupid he is!* from حَمَقَ to be stupid, أَحْمَقُ, مَا أَبْيَضَ هَذَا الثَّوْبُ, *how white this piece of cloth is!* from أَبْيَضَ to be white, أَبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or أَشَدُّ بِأَبِيهِ, *how strong his father is!* مَا أَجْلَاهُ, *how sweet it is!* مَا أَغْنَاهُ, *how rich he is!* But if formed from verba med.

- A rad. و et ي, they follow the inflection of the strong verb; as أَقْوَهُ مَا أَقْوَهُ or أَقُولُ بِهِ, *how well he speaks!* أَجْوَدُ بِهِ or أَجْوَدُهُ, *how excellent or generous he is!*

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as أَشَدَّ حُمْرَهُ مَا أَشَدَّ حُمْرَهُ, *how red it is!* أُنْقَى بَيَاضُهُ مَا أُنْقَى بَيَاضُهُ, *how pure white it is!* أَحَبُّ بِسْمَرَتِهِ مَا أَكْثَرَ قَلْبَتَهُ, *what a pretty brown it is!* مَا أَكْثَرَ قَلْبَتَهُ, *how often he takes a siesta!* مَا أَجْوَدُ جَوَابَهُ or أَجْوَدُ بِجَوَابِهِ, *how good his reply is!* and not أَجْمَرَهُ مَا أَجْمَرَهُ, *how white it is!* أَجْمَرُهُ مَا أَجْمَرُهُ, *how good his reply is!* or أَحَبُّ بِهِ.

REM. e. To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as زَيْدًا أَفْضَلَ زَيْدًا مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was!* But we may also say زَيْدٌ مَا كَانَ أَفْضَلَ زَيْدٌ (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

- C REM. f. مَا أَحْسَنُهُ, *how good, or goodly, he is!* مَا أَمْلَحُهُ, *how handsome he is!* and less frequently مَا أَحْلَاهُ, *how sweet it is!* admit of the diminutive forms (see § 269) مَا أَحْسِنُهُ, مَا أَمْلَحُهُ, and مَا أَحْلَاهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

- D 185. The following are the verbal suffixes, which express the accusative:

Singular.

	Masc.	Common.	Fem.
3. p.	هُ him.	...	هَا her.
2. p.	كَ thee.	...	كِ thee.
1. p.	...	نِي me.	...

Dual.			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُما <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
Plural.			B
3. p. هُمْ <i>them.</i>	. . .	هُنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	. . .	كُنَّ <i>you.</i>	
1. p. . . .	نَا <i>us.</i>		

REM. a. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *يـ* instead of *نـ* (see § 317). The ن of the suffix *نـ* is called by the grammarians نُونُ الْوَقَايَةِ, the *guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel *يـ*, as happens with the noun (see § 316, b); and also نُونُ الْإِعَادِ, the *supporting n*, because it serves as a sort of prop or support to the *يـ*, which is regarded as the essential portion of the suffix. C

REM. b. The damma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after *يـ*, *يـ*, and *يـ*, into kèsa; as يَأْتِيهِمْ, يَأْتِيَهُ, he will come to him, to them; يَأْتِيَهُنَّ, يَأْتِيَهُمَا, come to them (dual m. and f.), to them (plur. fem.); لَمْ تَرْضَيْهِ thou (fem.) hast not been pleased with him.

REM. c. The *يـ* of the suffix 1st pers. sing. is sometimes dropped; as اِتَّقُونِي for اِتَّقُونِي, fear me; [comp. § 6, rem. a]. D

REM. d. Old and poetic forms are: *يـ* and *نـ* (هَم or هِم), كُمْ. See § 89, 1, rem. c, and § 20, b and d. [The pausal forms *يـ* and *نـ*, see Vol. ii. § 228, rem. b. Instead of *كـ* some dialects have *شـ*; see Lane and the *Mohit*. D. G.]

REM. e. The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern* Arabic; see *Comp. Gr.* p. 153 seq.

A 186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *وُ* being in some cases mistaken for the conjunction *وَ*, and); as *نَصَرُوا* they helped, *نَصَرُونِي* they helped me.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *damma* which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُمُ*, when it is followed by another suffix (see § 187); as *يُرِيكُمُوهُمْ* he shews them to you.

(c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *نَ* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِي*, ye order me*, *تَقْلُونَا* for *تَقْلُونَا*, ye hate us, *يَجِدُونِي* for *يَجِدُونِي*, they will find me. The same thing happens to the 2d pers. sing. fem.; as *تُسَوِّقِينِي*, thou makest me long, for *تُسَوِّقِينِي*.

(d) The vowel *ـَ* in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as *كَسَرْتِهِ* for *كَسَرْتِهِ*, thou hast broken it.

D (e) The *ي* of the 3d pers. masc. sing. Perf. in verba tertiae rad. *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *!*; as *رَمَاهُ* (§ 7, rem. c) or *رَمَاهُ*, he threw, or shot, at him.

[* In Sūra xxxix. 64 a third reading is recorded, viz. *تَأْمُرُونِي*, and there are similar variations in other passages. So also with verbs third *ن* we occasionally find such contractions as *مَكَّنِي* for *مَكَّنِي* (Sūr. xviii. 94), *تَأْمَنَّا* for *تَأْمَنَّا* (Sūr. xii. 11).]

[REM. In case of the suffixes ك, ڪم etc. being affixed to the A Jussive of a verb tertiary ك, the two ك are assimilated; the latter loses its gèzma, the ك of the suffix takes tèsdîd, as يُدْرِكُكُمْ.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. أُعْطَانِيكَ, *he gave thee, it, to me*; أُعْطَيْتُكَ, *I gave it to thee*; يَكْفِيكَهُمْ, *he will suffice thee against them (will be sufficient to protect thee against them)*; أَنْزَلْنَاهُكُمْ, *shall we compel you (to receive) it?*

[REM. Combinations like أُعْطَاهَا, *he gave him to her*, أُعْطَاهُهَا, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But أُعْطَاهُ is not used; see § 189, rem. a.]

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word أَيَّ *'ayā* (which never occurs alone). The following are the compound pronouns thus formed:

	<i>Singular.</i>	
		C
Masc.	Common.	Fem.
3. pers. أَيَّاهُ	...	أَيَّاهَا
2. pers. أَيَّاكَ	...	أَيَّاكِ
1. pers. ...	أَيَّايَ	...
	<i>Dual.</i>	
3. pers. ...	أَيَّاهُمَا	...
2. pers. ...	أَيَّاكُمَا	...
1. pers. ...	...	...
	<i>Plural.</i>	
3. pers. أَيَّاهُمْ	...	أَيَّاهُنَّ
2. pers. أَيَّاكُمْ	...	أَيَّاكُنَّ
1. pers. ...	أَيَّانَا	...
		D

A REM. *a.* The suffix of the 1st p. sing. is in this case **يَ**, instead of **يِ**, because all nouns ending in **لَ** take that form. See § 317, rem. *a.*

REM. *b.* For the linguistic affinities of **يَا** (dialectically **هَيَا**) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

189. These suffixes compounded with **يَا** are used in two cases.

(*a*) Very frequently, but not always (see § 187), when two suffixes would otherwise have to be appended to the same verb; as **أَعْطَانِي يَا**, instead of **أَعْطَانِيَه**, *he gave it to me*.

(*b*) When the pronoun is, for the sake of emphasis, placed before the verb; as **يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ**, *Thee (none but Thee) we worship, and to Thee we cry for help*. Compare in Heb. **הָאֲנִי הָאֲנִי**, Jerem. v. 22.

C REM. *a.* The suffix attached to **يَا** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ يَأَيَّ**, to distinguish it from **أَعْطَانِيَه** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ يَا**, *he gave it to him*, instead of **أَعْطَاهُ**.

D REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with **يَا**, and at the same time appending the pronominal suffix to the verb; as **وَيَايَ فَاتَّقُونِ**, *Me therefore, fear Me*.

II. THE NOUN.

190. The Noun, **الْأَسْمُ**, *nomen*, is of six kinds.

(*a*) The *nomen substantivum*, or Substantive, more especially designated **الْأَسْمُ**, and also **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, *الصِّفَةُ*, *الْوُصْفُ*, or *التَّعْتُ*, A quality, descriptive epithet.

(c) The *nomen numerale*, or Numeral Adjective, *اسْمُ الْعَدَدِ*, the noun of number.

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, *اسْمُ الْإِشَارَةِ*, the noun of indication, that is, by which some object is pointed out.

(e) The *nomen conjunctivum*, or Relative Pronoun, *الْأَسْمُ الْمُؤْصُولُ* B or *الْمُؤْصُولُ الْإِنْسِي*, the noun that is united (with a relative clause), as opposed to *الصِّلَةُ*, the relative clause itself.

(f) The *pronomem*, or Personal Pronoun, *الْمُضْمَرُ* or *الضَّمِيرُ*, the word by which something is concealed or kept in, and so conceived of by, the mind, as opposed to *الظَّاهِرُ* or *الْمُظْهَرُ*, that which is apparent or manifested, the substantive to which the pronoun refers. It is also C called *الْكِنَايَةُ*, *αντωνυμία*.

REM. a. Of the pronouns we have already treated in part in §§ 84—89 and 185—189, and some further remarks regarding them will be given in § 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§ 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, *الْمُضْمَرُ* and *الضَّمِيرُ*, are D elliptical expressions, for *الْمُضْمَرُ بِهِ* and *الضَّمِيرُ بِهِ*, as the above translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either

B *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call

C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفٌ *how?*).

REM. a. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاءٌ, *water*, is not derived from مَلَأَ, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَلَأَ is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ, *to be skilled in horsemanship*, the root of فَرَسٌ, *a horse*, but a denominative from it.

D

REM. b. By the native grammarians nouns are classified as follows.

(1) اِسْمٌ جَامِدٌ, *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to اِسْمٌ مُشْتَقٌّ *a noun that is A*
derived from a nom. act. or verbal root, as كَاتِبٌ *a writer*, قَتِيلٌ
slain.

(2) اِسْمٌ مُجَرَّدٌ, i.e. اِسْمٌ مُجَرَّدٌ عَنِ الزِّيَادَةِ *a noun that is bare of any*
accessory or increment, which comprises merely the letters of the
root and no more, as عِلْمٌ *knowledge*, سَفَرَجُلٌ *a quince*; opposed to
اِسْمٌ مُزِيدٌ فِيهِ *a noun that is augmented by additional letters*, as
عَلَّامَةٌ *a very learned man*, اِحْرَاجًا *the being gathered together in B*
a mass.

(3) اِسْمٌ عَلَمٍ, or اِسْمٌ عَلَمٍ *a proper name*, the distinctive mark
of an individual; opposed to اِسْمٌ جِنْسٍ *a generic or common noun*,
designating a whole kind or genus (γένος, *جنس*).

(4) The اِسْمٌ اَلْجِنْسِ may be either (a) اِسْمٌ عَيْنٍ *a noun*
denoting a concrete object, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or (b) اِسْمٌ
جَهْلٍ *ignorance*, a noun denoting an abstract idea, as عِلْمٌ *knowledge*, مَعْنَى
رَاكِبٌ *riding*, is an اِسْمٌ عَيْنٍ, but مَفْهُومٌ *understood*, an اِسْمٌ مَعْنَى.

(5) The اِسْمٌ اَلْعَلَمِ may be either (a) اِسْمٌ جِنْسِيٌّ *a proper name*
applicable to every individual of a whole kind, as اُسَامَةُ *the lion*,
جَعَارٌ *the female hyena* (like "Puss" for the cat, "Renard" for the
fox); or (b) اِسْمٌ شَخْصِيٌّ *a proper name applicable to only one D*
individual of a kind, as دَاحِشٌ and اَلْفُيْرَاءُ, names of horses, قُرُوبٌ,
the name of a camel, سَعْدٌ, عَوْفٌ, ثَعْلَبَةٌ, names of men, اُمَمَةٌ,
اَلْخَنَسَاءُ, names of women.

(6) The اِسْمٌ اَلْعَلَمِ may also be either (a) اِسْمٌ *a name*, in
its strictest sense, as بَنِيَّةٌ, جَعْفَرٌ, عَمْرُو; or (b) اِسْمٌ كُنْيَةٍ, i.e. a name
compounded with اَبُو, *father of*, as اَبُو اَلْعَبَّاسِ, or اُمُّ, *mother of*, as
اُمُّ كَلْثُومٍ, or اِبْنٌ, *son of*, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, *daughter of*,

- A as *بِنْتُ هِنْدٍ*; or (c) a *لَقَب*, a surname, which may be either a nickname (*نَبَرٌ*), as *بَطَّةٌ* *Duck* or *Bottle*, *أَنْفُ الْتَّاقَةِ* *Camel's-nose*, *بَبَّةٌ* *Bebba* (imitation of a sound), or an honourable epithet, as *زَيْنُ الْعَابِدِينَ*, the pride or glory of those that worship (God), *شَمْسُ السَّمَاءِ*, the sun of virtues. The *كُنْيَة* is also employed in reference to animals, as *أَبُو أَيُّوبَ*, Job's father, the "patient" camel; *أَبُو الْخَصِيبِ*, the father of the little fort, the fox; *أُمُّ عَامِرٍ*, the female hyena; *ابْنُ عَرِيسٍ*, the weasel; *بِنْتُ طَبَقٍ*, the tortoise.
- B (7) An *إِسْمٌ عَلَمٍ* may likewise be either (a) *مُقَرَّرٌ*, simple, consisting of a single word, as *عَنْتَرَةٌ*, *أَوْسٌ*; or (b) *مُرَكَّبٌ*, compounded. The *مُرَكَّبٌ* may be either (a) *إِسْنَادِيٌّ*, predicative, when the words that compose it constitute a *جُمْلَةٌ* or proposition, as *بَرَقَ نَحْرُهُ* (his throat shone), *تَأَبَّطَ شَرًّا* (he carried mischief under his arm), *شَابَ قَرْنَاهَا* (her two locks became gray); or (β) a mixed compound, *مُرَكَّبٌ مَزْجِيٌّ*, which is not a proposition (*غَيْرُ جُمْلَةٍ*), as
- C *بَعْلَبَكْ*, *Ba'al-bèk*, *مَعْدِيكَرِبُ*, *Ma'di-karib*, *سِبَاوِيهِ*, *Siba-wèih*; or (γ) *مُضَافٌ وَمُضَافٌ إِلَيْهِ*, a substantive governing another in the genitive, as *أُمُّ كَلْثُومٍ*, *أَبُو ذُوَيْبٍ*, *أَمْرُو الْقَيْسِ*, *عَبْدُ مَنَافٍ*.
- (8) Finally, an *إِسْمٌ عَلَمٍ* may be either (a) *مُرْتَجَلٌ*, improvised, extemporised, *impromptu*, existing only as a proper name, as *عِمْرَانُ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, transferred from some other use, tropical. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *تَوْرٌ* (a bull), *أَسَدٌ* (a lion); (β) *مَنْقُولٌ عَنِ اسْمٍ مَعْنَى*, as *فَضْلٌ* (excellence), *إِيَّاسٌ* (giving, gift); (γ) *مَنْقُولٌ عَنْ صِفَةٍ*, as *حَاتِمٌ* (judging), *نَائِلَةٌ* (bestowing); (δ) *مَنْقُولٌ عَنْ فِعْلٍ*, as *شَمْرٌ*, *يَشْكُرُ*, *يَحْبِي*; (ε) *مَنْقُولٌ عَنْ صَوْتٍ*, as *بَبَّةٌ* (see above, 6, c); and (ζ) *مَنْقُولٌ عَنْ مُرَكَّبٍ* (see above, 7, b).

192. Deverbal nouns are divisible into two principal classes ; A namely :—

(a) *Nomina verbi* or *nomina actionis*, **أَسْمَاءُ الْفِعْلِ** (*infinitives*).

(b) *Nomina agentis*, **أَسْمَاءُ الْفَاعِلِ**, and *nomina patientis*, **أَسْمَاءُ الْمَفْعُولِ**, (*participles*).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives ; the *nomina agentis* et *patientis* are by their nature adjectives, but have come to be used also as B substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbal nouns.

(a) *Nomina vicis*, **أَسْمَاءُ الْمَرَّةِ**, nouns that express the doing of an action *once*.

(b) *Nomina speciei*, **أَسْمَاءُ النَّوْعِ**, nouns of *kind* or *manner*.

(c) *Nomina loci et temporis*, **أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ**, also called *nomina vasis*, **أَسْمَاءُ الظَّرْفِ**, nouns of *place* and *time*. C

(d) *Nomina instrumenti*, **أَسْمَاءُ الْأَلَةِ**, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes ; namely :—

(a) *Nomen unitatis vel individualitatis*, **إِسْمُ الْوَحْدَةِ**, the noun that denotes *the individual*.

(b) *Nomen abundantiae vel multitudinis*, **إِسْمُ الْكَثَرَةِ**, the noun D that denotes the place where anything is found in *abundance*.

(c) *Nomen vasis*, **إِسْمُ الْوَعَاءِ**, the noun that expresses the *vessel* which contains anything.

(d) *Nomen relativum*, **الْإِسْمُ الْمُنْسُوبُ** or **التَّنْسِبَةُ** (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen diminutivum*, اِلِاسْمُ الْمَصْغَرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives, B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground- C form of the ordinary trilateral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوْ, سَبَر, قَوْل, فَهَم, عَجَز, رَدَّ, ضَرَبَ, فَعَلَ.
2. فَرَح, سَخَط, عَمَل, كَرَم, نَظَر, جَلَب, هَرَب, طَلَب, فَعَلَ, جَوَى, شَكَلَ.
3. حَلَف, سَرَق, حَرِم, ضَحِكَ, كَذَبَ, فَعَلَ.
- D 4. فَسَق, ذَكَّر, عَلِمَ, حَفِظَ, فَعَلَ.
5. رَضَى, سَمِنَ, ثَقَلَ, صَغَرَ, عَظُمَ, كَبُرَ, فَعَلَ.
6. وَدَّ, سَخَطَ, شَرَبَ, شَكَرَ, زَهَّدَ, شَغَلَ, جَبَنَ, فَعَلَ.
7. سُرَى, هَدَى, فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, فَعَلَ.
9. شَكَاهَ, عَظَمَهَ, ضَبَعَهَ, عَلَبَهَ, فَعَلَهَ.

10. *فَعَلَةٌ*, as *سَرَقَةٌ*. A
11. *فَعَلَةٌ*, as *عَصْمَةٌ*, *حِمِيَّةٌ*.
12. *فَعَلَةٌ*, as *سُمْرَةٌ*, *أُدْمَةٌ*.
- [13. *فَعَلَةٌ*, as *غُلْبَةٌ* (also written *غَلْبَةٌ*).]
- [13*. *فَعَلَةٌ*, as *جِبِلَّةٌ*.]
14. *فَعْلَى*, as *تَقْوَى*, *دَعْوَى*.
- [15. *فَعْلَى*, as *جَمَزَى*, *مَرَطَى*.]
16. *فَعْلَى*, as *ذِكْرَى*. B
17. *فَعْلَى*, as *رُجْعَى*, *بُشْرَى*.
- [18. *فَعْلَى*, as *غُلْبَى* (or *غَلْبَى*).]
- [19. *فَعْلَاءٌ*, as *رَهْبَاءٌ*, *رَغْبَاءٌ*.]
- [19*. *فَعْلَاءٌ*, as *رَهْبَاءٌ*.]
- [20. *فَعْلَانٌ*, as *شَتَّانٌ*, *لَيَّانٌ*.]
21. *فَعْلَانٌ*, as *شَتَّانٌ*, *نَزْوَانٌ*, *هَيَجَانٌ*, *طَوْقَانٌ*, *جَوْلَانٌ*, *خَفَقَانٌ*.
22. *فَعْلَانٌ*, as *رِضْوَانٌ*, *نِسيَانٌ*, *حِرْمَانٌ*. C
23. *فَعْلَانٌ*, as *كُفْرَانٌ*, *غُفْرَانٌ*, *شُكْرَانٌ*, *رُجْحَانٌ*.
- [24. *فَعْلَوْتُ*, as *رَهْبَوْتُ*, *رَحْمَوْتُ*, *جَبَرَوْتُ*.]
- [24*. *فَعْلَوْتُ*, as *رَهْبَوْتُ*, *رَحْمَوْتُ*, *جَبَرَوْتُ*.]
25. *فَعَالٌ*, as *رَوَاحٌ*, *نَفَادٌ*, *نَفَادٌ*, *ذَهَابٌ*, *فَسَادٌ*, *صَلَاحٌ*.
26. *فَعَالٌ*, as *إِبَاءٌ*, *نِفَارٌ*, *شِرَادٌ*, *إِيَابٌ*, *قِيَامٌ*, *نِكَاحٌ*, *حِجَابٌ*, *كِتَابٌ*. D
27. *فَعَالٌ*, as *نُعَابٌ*, *نُعَاتٌ*, *أَزَارٌ*, *مُشَاءٌ*, *رُكَامٌ*, *سُعَالٌ*, *سُؤَالٌ*, *مُزَاجٌ*.
28. *فَعَالَةٌ*, as *زَهَادَةٌ*, *صَحَامَةٌ*, *فَصَاحَةٌ*, *جَزَالَةٌ*, *نَظَافَةٌ*, *ظَرَافَةٌ*.
29. *فَعَالَةٌ*, as *صَيَانَةٌ*, *عِبَادَةٌ*, *سِفَارَةٌ*, *كِتَابَةٌ*.
- [30. *فَعَالَةٌ*, as *خُفَارَةٌ*, *بُعَايَةٌ*.]
31. *فَعَالِيَةٌ*, as *رَكَابِيَةٌ*, *عَلَانِيَةٌ*, *طِمَاعِيَّةٌ*, *كَرَاهِيَّةٌ*.

- A 32. **فَعُولٌ**, as **قَبُولٌ**, **وَلُوعٌ**, **وَقُودٌ**, **وَضُوءٌ**.
 33. **فَعُولٌ**, as **خُرُوجٌ**, **دُخُولٌ**, **وُرُودٌ**, **جُحُودٌ**, **غُدُودٌ**, **لُزُومٌ**, **قُدُومٌ**.
 [33*. **فَعُولَةٌ**, as **الْوَكَّةُ**.]
 34. **فَعُولَةٌ**, as **عُدُوبَةٌ**, **صُعُوبَةٌ**, **سُهُولَةٌ**.
 [35. **فَعُولِيَّةٌ**, as **لِصُوصِيَّةٌ**, **خُصُوصِيَّةٌ**.]
 [36. **فَعُولِيَّةٌ**, as **شُيُوعِيَّةٌ**, **جُحُولِيَّةٌ**, **خُصُوصِيَّةٌ**.]
 37. **فَعِيلٌ**, as **رَحِيلٌ**, **دَمِيلٌ**, **أَزِيلٌ**, **نَعِيبٌ**, **نَعِيقٌ**, **صَهِيلٌ**.
 B 38. **فَعِيلَةٌ**, as **حَمِيَّةٌ**, **شَكِيَّةٌ**.
 39. **مَفْعَلٌ**, as **مَحْمَلٌ**, **مَحْبَسٌ**, **مَدْحَلٌ**.
 40. **مَفْعَلٌ**, as **مَحِيضٌ**, **مَصِيرٌ**, **مَسِيرٌ**, **مَوْعِدٌ**, **مَوْتَقٌ**, **مَرْجِعٌ**, **مَكْبَرٌ**, **مَجِيءٌ**.
 [41. **مَفْعَلٌ**, as **مَهْلَكٌ**.]
 42. **مَفْعَلَةٌ**, as **مَرَضَةٌ**, **مَوَدَّةٌ**, **مَرَمَّةٌ**, **مَحْمَدَةٌ**.
 43. **مَفْعَلَةٌ**, as **مَأْوِيَّةٌ**, **مَسِيرَةٌ**, **مَوْجِدَةٌ**, **مَعْرِفَةٌ**, **مَرْجِعَةٌ**, **مَحْمَدَةٌ**, **مَرْنِيَّةٌ**.
 C [44. **مَفْعَلَةٌ**, as **مَقْدَرَةٌ**, **مَهْلَكَةٌ**.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called **مُصَدَّرٌ مِيبِيٌّ**, see further §§ 208, 221, rem. c, and the remarks to §§ 222—225.]

197. All these nouns cannot, however, be formed from every triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned from the Lexicon.

198. The five forms, which are most frequently used, are :

1. **فَعْلٌ**, 2. **فَعَلٌ**, 28. **فَعَالَةٌ**, 33. **فَعُولٌ**, 34. **فَعُولَةٌ**.

(a) **فَعْلٌ** is the abstract noun from transitive verbs of the forms **فَعَلَ** and **فَعِلَ**; as **قَتَلَ** to kill, **قَتْلٌ** killing or being killed (§ 201); **فَهَمَ** to understand, **فَهْمٌ** understanding, insight; **خَطَفَ** to snatch, **خَطْفٌ**.

(b) **فُعُولٌ** is the abstract noun from *intransitive* verbs of the form A **فَعَلَ**; as **قَعَدَ** and **جَلَسَ** to sit, **قُعُودٌ** and **جُلُوسٌ** sitting; **خَرَجَ** to go out, **خُرُوجٌ** going out.

(c) **فَعْلٌ** is the abstract noun from *intransitive* verbs of the form **فَعِلَ** (§§ 38 and 92); as **فَرِحَ** to be glad, **فَرَحٌ** joy; **مَرِضَ** to be sick, **مَرَضٌ** sickness.

(d) **فَعَالَةٌ** and **فُعُولَةٌ** are the abstract nouns from verbs of the form **فَعَلَّ**; as **جَزَلَ** to be thick and large, to be of sound judgment, **جَزَالَةٌ** firmness or soundness of judgment; **سَرَوَ** to be generous, **سَرَاوَةٌ** B generosity; **خَشَنَ** to be rough, **خُشُونَةٌ** roughness; **سَهَلَ** to be smooth, **سُهُولَةٌ** smoothness.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرَّ**, **نَفَرَ**, **شَرَدَ** to flee, **فِرَارٌ**, **نِفَارٌ**, **شِرَادٌ**; **جَمَحَ** to become refractory, to run away with his rider (of a horse), **جِمَاحٌ**; **نَوَارَ** to flee from, shun with horror, **نِوَارٌ**; **أَبَى** to refuse, **إِبَاءٌ**. Those that express SICKNESS or AILMENT of any kind have 27. **فُعَالٌ**, as **عَطَسَ** to sneeze, **عُطَاسٌ**; **سَعَلَ** to cough, **سُعَالٌ**; VIOLENT OR CONTINUOUS MOTION, 21. **فَعْلَانٌ**, as **طَارَ** to fly, **طَيْرَانٌ**; **عَطَّرَانَ** to lash the tail, to brandish, **جَرَّيَانَ**; **جَرَى** to run, **بَرَّقَ** to gleam, **بَرِّقَانٌ**; **وَمَضَ** to flash, **وَمِضَانٌ**; **خَفَقَ** to palpitate, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فَعِيلٌ**, as **رَحَلَ** to travel, **رَحِيلٌ**; **دَبَّ** to creep, **دَبِيبٌ**; **رَسِمَ** to gallop (of a camel), **رَسِيمٌ**; **ذَمَلَ** to trot (of a camel), **ذَمِيلٌ**; **وَجَفَ** to be agitated, palpitate, run quickly, **وَجِيفٌ**; D **وَمِضَ** to flash, **وَمِضٌ**; **بَرَّقَ** to gleam, **بَرِّقٌ**; **نَعَبَ** to croak, **نُعَابٌ** and **نَعِيبٌ**; **شَقَقَ** to sob, to bray, **شَبَقٌ**; **نَهَتَ** to roar, **نَهَاتٌ** and **نَهَاتٌ**; **صَاحَ** to cry out, **صِيَاحٌ**; **صَرَخَ** to cry out for help, **صُراخٌ**; **نَبَحَ** to bark, **نُبَاحٌ**; **بَكَى** to weep, **بُكَاءٌ**; **عَوَى** to

A *howl*, عَوَّى; ثَغَا to *bleat*, ثَغَا; رَغَا to *grumble* (of a camel), رَغَا; OFFICE, TRADE OR HANDICRAFT, 29. فِعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate; أَمَرَ to *be chief* or *emir*, إِمَارَةٌ the office of *emir*; وَلَّى to *be in charge* or *command* of, وَلَايَةٌ, governorship; نَابَ to *take one's place*, act as deputy, نِيَابَةٌ, deputyship; كَتَبَ to *write*, كِتَابَةٌ the office of secretary; خَاطَ to *sew*, خِيَاطَةٌ the trade of tailor; تَجَرَ to *trade*, تِجَارَةٌ trade, traffic.

B 199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَّقَ, to *part, divide*, has فُرُقٌ, but فَرِيقٌ, to *be afraid*, فَرِيقٌ; جَهَرَ, to *be plain, open* or *public*, has جَهْرٌ or جِهَارٌ, but جِهْرٌ, to *be unable to see in the sunlight*, جِهْرٌ, and جَهْرٌ, to *be loud*, جِهَارَةٌ; شَرَفَ, to *surpass* or *excel in rank* or *nobility*, has شَرَفٌ, but شَرِيفٌ, to *be high* or *prominent*, شَرِيفٌ, and شَرِيفٌ to *be exalted, noble* or *eminent*, شَرِيفٌ or شَرِيفَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, to *judge*, has حُكْمٌ, but when it signifies to *curb* (a horse), حَكْمٌ; خَرَّ, to *fall prostrate*, has خَرٌّ or خُرُورٌ, but when it means to *sound like rushing water*, خَرِيرٌ; رَفَعَ, to *be exalted* or *noble*, has رِفْعَةٌ, but in the sense of to *have a loud voice*, رَفَاعَةٌ; وَجَدَ, to *find*, usually has وَجْدَانٌ, but when it means to *be wealthy*, جِدَّةٌ, and to *be moved* by love, grief or anger, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense; as قَتَلَهُ his *killing* (another) or his *being killed* himself; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after

its having been well ordered; *فِي هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ* A
الْقُرْآنِ in this year *el-Ma'mūn* publicly adopted the doctrine of the
Kor'ān's having been created.

REM. There are also *nomina verbi* that have always a passive signification; as *سُرُورٌ* joy, gladness, from *سَرَّ* to be glad; *وُجُودٌ* existence, from *وُجِدَ* to be found, to exist (see § 200)*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

II. 1. تَفْعِيلٌ.

B

2. تَبَصَّرَ, تَفَرَّقَ, تَكَمَّلَ, تَقَدَّمَ, تَكْرَمَ, تَذَكَّرَ, تَفَعَّلَ,
 تَزَكَّى, تَذَكَّى, تَجَرَّأَ, تَهَيَّأَ, تَضَرَّأَ, تَسَرَّأَ.

[3. تَضَرَّأَ, تَسَرَّأَ, تَهَلَّكَ, تَفَعَّلَ.]

4. تَكَرَّرَ, تَرَدَّدَ, تَصَدَّقَ, تَهَيَّأَ, تَضَاعَلَ, تَفَعَّلَ,
 تَسَيَّرَ, تَطَوَّأَ, تَجَوَّأَ, تَوَمَّأَ.

[5. تَهَيَّأَ, تَبَيَّنَ, تَشَرَّبَ, تَمَشَّأَ, تَلَقَّأَ, تَبَيَّنَ, تَفَعَّلَ, C
 تَنَضَّلَ. Of these examples some allow only the two

first, pointing the others as examples of تَفَعَّلَ.]

[6. قَضَّأَ, قَدَّمَ, حَرَّأَ, فَسَّرَ, عَلَّمَ, كَلَّمَ, كَذَّبَ, فَعَّلَ,
 جَمَّلَ, كَبَّرَ.]

[7. حَطَّيَى, قَلَّيَى, حَلَّيَى, حَصَّيَى, حَشَّيَى, فَعَّلَى,
 رَمَّأَ, قَتَمَيَى, فَحَمَرَيَى, دَلَّيَى, مَكَّيَى. D

[8. مَكَّيَّأَ, حَصَّيَّأَ, فَعَّلَّأَ.]

To these may be added تَفْعُولٌ, as تُهْلَكُونَ. Here the vowel of the

* [وُجُودٌ is also employed in the active signification; see the Gloss. to Bibl. Geogr. viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second ;
 تَفْعُول for تَفْعُول.

III. 1. مُفَاعَلَةٌ.

2. فَعَالٌ.

[3. فِعْيَالٌ, as ضِرَابٌ فِعْيَالٌ.] [4. فَعَالٌ, as مِرَاءٌ/مِرَاءٌ قِتَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ. [2. تَفْعَالٌ, as تَحْمَلٌ, تَحْمَلٌ, تَفْعَالٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاوُثٌ, as تَفَاعُلٌ.]

[3. تَفَاعُلٌ, as تَفَاوُثٌ.]

VII. اِنْفِعَالٌ. VIII. 1. اِفْتِعَالٌ. [2. فَعَالٌ, as قِتَالٌ, سِتَارٌ, قِتَالٌ.]

IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ. XII. اِفْعِيْعَالٌ.

XIII. اِفْعِوَالٌ. XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِلَةٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فِعْيَالٌ and فِعْيَالَةٌ are usually ascribed to I., but as their use is لِقَصْدِ اَلْبَالِغَةِ to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdîd are akin to the Heb. infin. absol. קָפַל (קָפַל, קָפַל), to Heb. substantives like שָׁלַח, and to the Eastern Aramaic infin. קָפַל; whereas تَفْعِيلٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَّلَ, but of an obsolete تَفَعَّلَ, akin to شَفَعَلَ, شَفَعَلَ, شَفَعَلَ, and are represented in the

cognate dialects by such substantives as **הַבְּרִיךְ**, **הַנְּמוֹל**, **הַבְּלִית**, **הַבְּנִית**, **הַבְּנוּת**, **הַבְּנוּת**, **הַבְּנוּת**, etc.*—In III. **فِعَالٌ** is the original infinitive, which the great majority of the Arabs shortened into **فَعَالٌ**, whilst some compensated the loss of the long vowel by doubling the following consonant, **فَعَّالٌ**. The most common form of all is **مُفَاعَلَةٌ** ([in form identical with the] pass. particip. fem.).—In V. the original form is **تَفَعَّلَ**, which has however been almost entirely supplanted by **تَفَعَّلَ**.—In VIII. those Arabs alone use **فَعَالٌ**, who shorten the Perf. and Imperf. into **فَعَّلَ**, or **يَفْعِلُ**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّلَ** is sometimes ascribed to III., as **تَرَمَّاءُ**; and **تَرَمَّاءُ** to VI., as **حَجَّيرَى** (**تَحَاجَرُوا**), **هَجَّيرَى** (**تَهَاجَرُوا**), **رَمَّاءُ** (**تَرَمَّاءُ**).

[REM. b. For the **مُصَدَّرٌ مَبِئِي** of the derived conjugations see § 227, rem.]

203. The nouns formed from the quadriliteral verbs are:— C

I. 1. **فَعْلَلَةٌ**, as **دَحْرَجَةٌ**, **سَرْهَفَةٌ**, **حَوْقَلَةٌ**, **جَهْوَرَةٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**, **فَلَقْلَقَةٌ**, **زَلْزَلَةٌ**.

2. **فَعْلَلٌ**, as **دَحْرَاجٌ**, **سِرْهَافٌ**, **حِيقَالٌ**, **سِلْقَاءٌ**, **زِلْزَالٌ**, **فَلَقَالٌ**.

[3. **فَعْلَلٌ**, as **زِلْزَالٌ**, **فَلَقَالٌ**.]

II. **تَفَعَّلٌ**, as **تَدَحْرَجٌ**.

III. **اِفْعَلَلٌ**, as **اِحْرَنْجَامٌ**. D

IV. **اِفْعَلَلٌ**, as **اِطْمِئْنَانٌ**, **اِفْشِعْرَارٌ**. [The irregular form **طِمَائِنَةٌ** is rather to be considered as a substantive, **اِسْمٌ مُصَدَّرٌ**.]

REM. In I. **فَعْلَلَةٌ** is the common form, whilst the employment of **فَعْلَلٌ** depends upon the *usus loquendi* (like that of **فَعَالٌ** in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

- A of the trilateral verb). The form **فَعْلَل** seems to be restricted to reduplicated verbs, like **وَزَلَّ**.—A variation of the fourth form is presented to us in the word **طِعْنَان**, *mutual thrusting and stabbing with lances* = **تَطَاعُن**, which comes from **طَعْنَن** = **أَطَعْنَن**.

204. The abstract nouns of the *verba mediæ rad. geminatæ* are formed according to the rules given in § 120. Hence **مَدَد** for **مَدَدٌ**, **مَرَد** for **مَرَدٌ** (from **رَدَّ**), **تَغَرُّو** for **تَغَرُّو** (from the second form of **غَرَّ**).

- B REM. a. Those nouns, of which the first and second radicals are pronounced with *fêṭḥa*, undergo no contraction; as **سَدَدٌ**, **عَلَلٌ**, **مَكَلٌ**, **عَصَصٌ**.

REM. b. The nouns of the third and sixth forms may either be contracted or not; as **مُحَادَّةٌ** or **مُحَادَّة**, **تَسَابُّبٌ** or **تَسَابُّب**. See § 124.

- 205.** The formation of nouns from the *verba hêmzata* takes place according to the rules laid down in §§ 131—136.

206. Those *verba primæ rad. و*, that reject the **و** in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	عِدَّة	from	وَعَدَ ,	Imperfect	يَعِدُ ,	Imperative	سِدْ
	عِظَّة	„	وَعِظَ	„	يَعِظُ	„	عِظْ
	دَعَّة	„	وَدَعَ	„	يَدَعُ	„	دَعْ
D	زِنَّة	„	وَزَنَ	„	يَزِنُ	„	زِنْ
	وِدَّة	„	وَدَى	„	يَدِي	„	دِ

The termination **ـة**, with which these nouns are furnished, is a compensation for the lost radical.

REM. a. Not a few *verba primæ rad. و*, however, have nouns of the form **فَعْلَل**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرٌ**; **وَجَنٌ**, **يَجُنُ**, **وَجَنٌ**. Others have both forms;

e.g. يَعدُّ, وعدٌ ; زنةٌ and وزنٌ, يزنُ, وزنٌ ; ضعةٌ and وضعٌ, يضعُ, وضعٌ. A عدةٌ and وعدٌ.

REM. b. Initial **و**, if pronounced with damma or kësra, may be changed into **أ** (see § 145, rem.), as **أَجْدَانُ**, **أُجُودُ**, for **وَجْدَانُ**, **وُجُودُ**.

REM. c. In nouns from verba primæ rad. و, this radical is changed into ي, if it be without a vowel, and kësra precede; as اِجَابَ for اُجَابَ, from the fourth form of وَجَبَ; اِسْتِيفَا for اُسْتِيفَا, from the tenth of وَفَى. See § 145.

REM. d. Compare in Hebrew, שָׁבַת, (שֶׁבַע), רֵשֶׁת, (רֹשֶׁת), לָדַת, REM. d. Compare in Hebrew, שָׁבַת, (שֶׁבַע), רֵשֶׁת, (רֹשֶׁת), לָדַת, REM. d. Compare in Hebrew, שָׁבַת, (שֶׁבַע), רֵשֶׁת, (רֹשֶׁת), לָדַת,

207. Nouns derived from *verba medie rad.* و et ع are subject to the same irregularities as those verbs (§ 150, etc.).

208. If the noun from a verb *mediæ* rad. **و** or **ی** be of the form **فَعْلٌ**, the **و** or **ی** remains unchanged; as **سَيَّرَ قَوْلٌ**. In the form **فَعُولٌ**, **حُوُولٌ**, **ثُوُوبٌ**, as **و** from *verba med.* **و**, the **و** may be changed into **وُ**, as **سُوُورٌ**, **غُوُورٌ**, **رُوُوبٌ**, **دُوُورٌ**, for **ثُوُوبٌ**, etc. Verba *med.* **ی** of the form **فَعْلٌ**, Imperf. **يَفْعُلُ** (see § 157), frequently take *kèsra* in the **مَصْدَرٌ مِیْیٌ**, as **مَبِیْتُ** (for **مَبِیْتُ**, **مَبِیْعٌ**; **مَجِیٌّ** (or by assimilation **مَجِیٌّ**), **مَزِیْدٌ**, **مَعِیْشٌ**, and the like. [See § 223, rem.]

209. If the letter و, pronounced with fetha, be preceded by kâra, it is converted into ی; as قِوَامٌ for قَامٌ; صِيَانَةٌ for صَوَانَةٌ, from صَانَ; and اِنْقِيَادٌ and اِفْتِيَادٌ for اِنْقَوَادٌ and اِفْتَوَادٌ, from the seventh and eighth forms of قَاد. Except in the third form, where it remains

A unchanged; as *عَوَان* from *سَاوَر* from *سَوَار*, *جَوَار* from *ثَاوَر*, *ثَوَار* from *ثَاوَر*, *نَاوَا* from *نَوَاة*, *لَاوَم* from *لَوَام*, *قَاوَم* from *قَوَام*, *عَاوَن* from *عَاوَن*.

210. Peculiar to verba mediæ rad. و et ی is the nominal form *فَعْلُوْة*, in which ی always takes the place of the second radical; as *كُون* (كون) *كَانَ* from *كَيْنُوْة*, *قَوْد* (قود) *قَادَ* from *قَيْدُوْة*, *دَوْم* (دوم) *دَامَ* from *دَيْمُوْة*, *شَاخ* (شاخ) *شَيْخُوْة* from *بَيْن* (بين) *بَانَ* from *بَيْنُوْة*, *سَوْد* (سود) *سَادَ* from *سَيْدُوْة*, *غَيْب* (غيب) *غَابَ* from *غَيْبُوْة*, *صِيْرُوْة* from *صَارَ* (صير), *قِيلُوْة* from *قَالَ* (قيل).

REM. Some grammarians regard *فَعْلُوْة* as the original form. The impossible *صِيْرُوْة*, *شَيْخُوْة*, were, they say, first changed into *صِيْرُوْة*, *شَيْخُوْة*, and then altered, on account of the discord between *ī* and *ū* in successive syllables, into *صِيْرُوْة*, *شَيْخُوْة*. Others look upon *فَعْلُوْة* as a contraction for *فَيْعْلُوْة*, so that *دَيْمُوْة* was originally *دَيْمُوْمة*, by assimilation *دَيْمُوْة*, and then shortened *دَيْمُوْة* (like *مَيْت* for *مَيْت*); but there is no verbal form *فَيْعَل*, with which such a nomen verbi could be connected. The rare substantive forms *سُوْدَد* (or *سُوْدَد*) from *سَادَ*, to be chief or ruler, and *عُوْطَط* from *عَاَطَ* to desire the male (of a she-camel); the cognate forms *فَيْضُوْة* and *فَيْضُوْة*, *فَيْضُوْة* and *فَيْضُوْة*, *فَيْضُوْة* and *فَيْضُوْة*, *فَيْضُوْة* and *فَيْضُوْة*, mixture, confusion; and the analogy of the Aramaic verbal form *هَضَر* (as *هَضَر*) and the Heb. *הָצַר* (as *הָצַר*),—all combine to prove that *فَعْلُوْة* comes directly from a quadriliteral *فَعْلَل*.

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination *ة* is appended to the noun by way of compensation (compare § 206). E.g. *إِفَادَة* for *إِفَادَة* and *إِسْتِفَادَة*; *إِفَادَة* for *إِفَادَة* and *إِسْتِفَادَة*; *إِفَادَة* for *إِفَادَة* and *إِسْتِفَادَة*.

REM. Nouns of the fourth form without the *ê* very rarely A occur; e.g. **إِقَامَر** in the *Kor'an*, *Sûr.* xxi. 73 (for **إِقْوَامَر** or **إِقَامَر**);

إِبَاء (for **إِرَاء**) from **أَرَى** to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertie rad. **و** et **ي**, the third radical is retained, when the second immediately precedes it and is vowelless; as **غَزُو**, **رَمَى**, **زَهَو**, **فَرَى**, **رِضْوَان**, **غَشِيَان**. If the second radical be **و** and the third **ي**, an assimilation takes place in the form **فَعَل**, as **حُي**, **زَى**, **طَى**, **لَى**, for **حَوَى**, **زَوَى**, **طَوَى**, **لَوَى**.

213. In nouns from verba tertie rad. **و** et **ي** of the forms **فَعَل**, B **فَعَل**, and **فَعَل**, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of **ي**) rejects its *ḍamma*, throws back the *tènwin* upon the *fèṭha* of the second radical, and becomes quiescent. E.g. **جَلَى** for **جَلَا** (**جَلَوُ**), **لَطَى** for **لَطَى** (**لَطَوُ**), **رَضَى** [or **رَضَا**] for **رَضَى** (**رَضَوُ**), **سَرَى** for **سَرَى** (**سَرَوُ**), **مَدَى** for **مَدَى** (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertie rad. **و** of the form **فَعَلَة**, the **و** C is changed, after the elision of its *fèṭha*, into *ḥlif* productionis; as **صَلَوَة** for **صَلَوَة**, **حَيَوَة** for **حَيَوَة**, **زَكَوَة** for **زَكَوَة**, **شَكَوَة** for **شَكَوَة**.

REM. *a.* We often find, however, the (etymologically more correct) orthography **صَلَوَة**, **حَيَوَة**, **زَكَوَة** (§ 7, rem. *d*).

REM. *b.* In the same way as **حَيَوَة** for **حَيَوَة**, we find **مَرَضَة** for **مَرَضَة** (**مَرَضَوَة**), **مَرْتَبَة** for **مَرْتَبَة**, etc.

215. If the noun from a verb tertie rad. **و** be of the form D **فَعُول** or **فَعُولَة**, the **و** productionis of the second syllable combines with the radical **و** into **و**; as **عُلُو**, **دُنُو**, for **عُلُو**, **دُنُو**. But, if these forms come from verba tertie rad. **ي**, the **و** productionis is changed, through the influence of the third radical, into **ي**, and combines with it into **ي**, whilst, at the same time, the *ḍamma* of the second radical becomes a *kèsra*; as **رُقَى**, **أُوقَى**, for **رُقَى**, **أُوقَى**.

A. **مُضَوًى** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتَى** for **أَتَى**, **أَوَى** for **أَوَى**, **عَتَى** for **عَتَى**; just as in the plural of substantives we find **عَصَى**, **قَوَسَ**, **دَلَى**, from **قَوَسَ**, **عَصَى**, **دَلَى**, for **قَوَسَى**, **عَصَى**, **دَلَى**.

216. If the noun from a verb *tertiae rad.* **ي** be of the form **فَعِيلٌ**, the **ي** productionis of the second syllable combines with the radical **ي** into **يَ**; as **هَوِيَّ** for **هَوِيَّ**, from **هَوَى**. In the same form from *verba tertiae rad.* **و**, the third radical is converted into **ي**, and combines in the same manner with the **ي** productionis into **يَ**.

217. In the *nomina verbi* of the forms **فَعَالٌ**, **فِعَالٌ**, and **فُعَالٌ**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hèmza*; as **هَفَاً**, **هَفَاً**, **هَفَاً**. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as **إِرْتَجَاً**, **إِنْجَلَاً**, **إِعْطَاً**, **إِرْعَوَاً**, **إِخْوِيَوَاً**, **إِسْتَدْعَاً**; and in that of the third, when it has the form **فَعَالٌ**, as **نَادَى** from **نَادَى**. This change is caused by the preceding long *fèthā*.

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفْعَلَةٌ** (§ 202, rem.), as **تَعْرِزَةٌ**, **تَسْلِيَةٌ**. In those of the fifth and sixth forms, the influence of the third radical (always **ي**, § 169) converts the *damma* of the penult syllable into *kèsra*, and the syllables **يَـ** are contracted into **ـِ** (according to § 167, *b*, β). Hence **تَجَلَّى** for **تَجَلَّى** (**تَجَلَّى**), **تَوَالَى** for **تَوَالَى** (**تَوَالَى**).

(β) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (**مَرَّةً**), the Arabs indicate by adding the feminine termination **ة** to the verbal noun. For this

A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. *هُوَ حَسَنُ الْكِتَابَةِ* he is good as to his manner of writing, he writes a good hand, *بُشَّتْ أَلَمِيَّةٌ قَتْلَ قَتْلَةٍ سَوْءٍ* he was killed in a miserable way, *بُشَّتْ أَلَمِيَّةٌ* 't is a wretched death!

REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as *صُرْعَةٌ* way of being thrown (from horseback), e.g. *سَوَاءٌ أَلَا تَسْتَمْسَاكَ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ* to sit fast badly is better than to be thrown easily. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عُذْرَةٌ* manner of excusing oneself, from *اعْتَذَرَ* to excuse oneself; *خِمْرَةٌ* mode of veiling oneself, from *اِخْتَمَرَتْ* she put on the *خِمَارُ* or *yashmak*; *عِمَّةٌ* way of putting on a turban, from *تَعَمَّرَ* or *اِعْتَمَرَ* to put on a turban (*عِمَامَةٌ*).

REM. b. If the nom. verbi has the form *فُعْلَةٌ*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمِيَّتُهُ حَمِيَّةُ الْمَرِيضِ* I made him observe a regimen like a sick man, *نَشَدْتُهُ نَشْدَةَ النَّفِيسِ* I searched for it as for something precious; or else *نَشَدْتُهُ نَوْعًا مِنَ النِّشْدَةِ*, *حَمِيَّتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* I honoured him as a friend is honoured, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.

D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fatha*, if the Imperfect has *fatha* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E.g. *مَشْرَبٌ* a place for drinking, a reservoir or water-trough, from *شَرِبَ* to drink, imperf. *يَشْرَبُ*; *مَنْهَلٌ* the time or place for watering

(camels), from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَضَرَعٌ* the time when, or A place where, one is thrown down or slain, from *صَرَعَ* to throw down, imperf. *يَصْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from *كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ* a place of egress and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ* and *دَخَلَ* to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room, assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظُّرُفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *damma*, take, notwithstanding, *kèsra*; viz.

1. *مَجْزَرٌ* the place where animals are slaughtered, slaughterhouse or C
shambles.
2. *مَرْفَقٌ* whereon one rests, the elbow.
3. *مَسْجِدٌ* of prostration in prayer, a mosque.
4. *مَسْقَطٌ* where anything falls.
5. *مَسْكِنٌ* where one dwells, habitation.
6. *مَشْرِقٌ* where the sun rises, the east. D
7. *مَطْلِعٌ* of ascent or rising.
8. *مَغْرِبٌ* where the sun sets, the west.
9. *مَفْرِقٌ* of division, in particular, where the hair divides
in different directions, the crown of the head.
10. *مَنْبِتٌ* where a plant grows.

A 11. **مَنْخَرٌ** *the place where the breath passes through the nose, the nostril.*

12. **مَنْسِكٌ** *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fetha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مَنْخَرٌ**, **مَنْخَرٌ**, and even **مَنْخُورٌ**.

The verb **جَمَعَ**, *to collect*, which has *fetha* in the imperf., also makes

B **مَجْمَعٌ** or **مَجْبِعٌ**, *a place of collecting, meeting or assembling.* The vowel of the first syllable is variable in **مَخْدَعٌ**, also **مُخْدَعٌ** and **مُخْدَعٌ**, *a place of hiding or concealment, a small room or closet.* See § 228, rem. a; and compare the variations in **مُجَسَّدٌ** *a garment worn (by a woman) next the skin*; **مُصَحَّفٌ** *a book, a copy of the Kor'an*; and **مَطْرَفٌ** *a robe with ornamental borders.*

C REM. c. The *kèsra* of the second syllable distinguishes in many cases the nomina temp. et loci from the **مَصْدَرٌ مَبِئِيٌّ**, which, as a general rule, takes *fetha* in the second syllable. Thus **مَجْلِسٌ**, **مَحْمِلٌ**, **مَحْبَسٌ**, **مَضْرَبٌ**, **مَقَرٌ**, are nomina verbi or infinitives; whilst **مَجْلِسٌ**, **مَحْمِلٌ**, **مَحْبَسٌ**, **مَضْرَبٌ**, **مَقَرٌ**, are nomina temporis or loci.

REM. d. This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into ־ and ־ ; as **מִשְׁאֵב**, **מִצֵּב**, **מִנְצֵב** (מִנְצֵב),

מִדְבָּר, **מִדְבָּר** (מִדְבָּר), **מִדְבָּר**, **מִדְבָּר** (מִדְבָּר), **מִדְבָּר**.

222. Nouns of time and place, formed from verba primæ rad. **و** et **ی**, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsra* in the second syllable. E.g. **مَوْزِدٌ** *watering-place*, from **وَرَدٌ** *to go down* (*to draw water*), imperf. **يَرِدُ**; **مَوْعِدٌ** *the time or place of a promise or appointment, fixed time or place*, from **وَعَدٌ** *to promise*, imperf. **يَعِدُ**;

مَوْضِعٌ *the place where anything is put, a place*, from **وَضَعَ** to put down, A
to place, imperf. **يَضَعُ**; **مَوْجَلٌ** *a place that is dreaded*, from **وَجَلَ** to be
afraid, imperf. **يُوجَلُ**; **مَوْحِلٌ** *a slough or quagmire*, from **وَحَلَ** to
stick in the mud, imperf. **يُوحَلُ**; **مَيْسِرٌ** *a game at hazard*, from **بَسَرَ**
to play at hazard, imperf. **يَيْسِرُ**.

REM. Here the **مُضَدَّرٌ مِيبِيٌّ** should, strictly speaking, have the
same form as the nomina loci et temp., but the grammarians give B
some examples with fêṭha in the second syllable, as **مَوْضِعٌ**, **مَوْحِلٌ**.

223. Those formed from verba mediæ rad. **و** et **ي** undergo
changes analogous to those suffered by the Imperfect of the verb
(§ 150); that is to say, after the second radical has taken fêṭha or
kèssra, according to § 221, this vowel is thrown back upon the vowelless
first radical, and the **و** or **ي** is changed into the homogeneous letter
of prolongation (l or **ي**). E.g. **مَقَامٌ** (**مَقُومٌ**) *place of standing, place*,
from **قَامَ** to stand, imperf. **يَقُومُ** (**يَقُومُ**); **مَغَاصٌ** (**مَغُوصٌ**) *diving-place*, C
from **غَاصَ** to dive, imperf. **يَغُوصُ** (**يَغُوصُ**); **مَخَافٌ** (**مُخَوِّفٌ**) and
مَهَابٌ (**مَهَبٌ**), *a place that is dreaded*, from **خَافَ** to fear, imperf.
يَخَافُ (**يَخُوفٌ**), and **هَابٌ** to fear, imperf. **يَهَابُ** (**يَهَبٌ**); **مَقِيلٌ** (**مَقِيلٌ**)
place of resting at mid-day, from **قَالَ** to sleep at mid-day, imperf. **يَقِيلُ**
(**يَقِيلُ**).

REM. The **مُضَدَّرٌ مِيبِيٌّ** has in this case regularly the form with
ā in the second syllable, as **مَابٌ**, **مَالٌ**, **مَعَادٌ**, *return* (from **آبَ** for D
أَوْبَ, etc.), **مَشَاعٌ** *being divulged or published* (from **شَاعَ** for **شَيْعَ**);
but many verba med. **ي** take in preference the form with ī, as
مَبِيتٌ or **مَبَاتٌ**, **مَبِيعٌ** or **مَبَاعٌ**, **مَحِيضٌ** or **مَحَاضٌ**, **مَسِيلٌ** or **مَسَالٌ**,
مَعِيشٌ or **مَعَاشٌ**, **مَكِيلٌ** or **مَكَالٌ**, **مَقِيلٌ** or **مَقَانٌ**, **مَمِيلٌ** or **مَمَالٌ**.
See § 208.

224. Those formed from verba tertiæ rad. **و** et **ي** violate the rule
laid down in § 221, for they always take fêṭha in the second syllable,

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعْلٌ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجُو, مَنْجَى) *place of refuge*, from **نَجَا** to escape, imperf. يَنْجُو; **مَرْعى** (مَرْعَى) *pasture-ground*, from **رَعَى** to pasture or graze, imperf. يَرْعى; **مَثْوَى** (مَثْوَى) *the place where one stops*, from **ثَوَى** to stop, imperf. يَثْوَى; **مَأْوَى** (مَأْوَى) *do.* from **أَوَى** to go or resort to a place, imperf. يَأْوَى; **مَطْوَى** (مَطْوَى) *a fold*, from **طَوَى** to fold, imperf. يَطْوَى; **مَثْنَى** (مَثْنَى) *a bend*, from **ثَنَى** to bend, imperf. يَثْنَى.

REM. The **مَصْدَرٌ مِيبَى** has the same form, as **مَجْرَى** from **جَرَى**, imperf. يَجْرِى; **مَسْرَى** from **سَرَى**, imperf. يَسْرِى.

225. Nouns of time and place not unfrequently take the feminine C form **ة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغَوْرَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fatha*; as **مَقْبَرَةٌ** *cemetery*, **مَشْرَبَةٌ** *place for drinking, banqueting-room*, **مَشْرُوعَةٌ** *watering-place*. Some nouns have even three D forms; as **مَشْرِيقَةٌ** *a place where one suns oneself or sits in the sunshine*, **مَهْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَعْلَنَةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to think, suppose, imperf. يَظُنُّ.

REM. The **مَصْدَرٌ مِيبَى** is liable to the same variations, though **مَفْعَلَةٌ** is the normal form, as **مَسْغَبَةٌ** *hunger*. For example: **مَحْمَدَةٌ**,

مَرْثِيَّةٌ, مَغْفِرَةٌ, مَعْبَةٌ, مَظْلَمَةٌ; مَذْمَةٌ, مَحِيدَةٌ; مَذْمَةٌ, in preference to مَرْثِيَّةٌ A
or مَقْدَرَةٌ, مَأْرَبَةٌ; مَعْدِرَةٌ; مَحْبِيَّةٌ; (مَرْثِيَّةٌ) مَرْثَاءٌ.

226. Some nouns of time and place, derived from *verba primæ* rad. و et ي, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth*, from وَلَدَ *to bear*; مِيعَادٌ *appointed time [or place] for the fulfilment of a promise*, from وَعَدَ *to promise*; مِيقَاتٌ *appointed time [or place for the performance of some action]*, from وَقَّتَ *to fix a time*. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مَشْرِيقٌ; but in Æthiopic it is the usual form from all verbs, as mēsrāk = مَشْرِيقٌ, mē'rāh = مَغْرِبٌ, mē'rāy = مَرْعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلًّى *a place of prayer* (صَلَّى *to pray*); مُنْصَبٌ, مُنْصَى, *the time of entering upon the morning or evening* (أَصْبَحَ, أَمْسَى, *to enter upon the time of morning or evening*); مُدْخَلٌ, مُدْخَرٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or go out (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُجْتَمِعٌ *a place where things are collected* (اجْتَمَعَ *to be collected*); مُلْتَقًى *place or time of meeting* (اتَّقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (اِسْتَهَلَ *the new moon appeared*); مُدْخَرٌ *a place where one rolls anything* (دَخَرَ *to roll*); مُحْرَنْجَمٌ *a place where (camels) are crowded together* (احْرَنْجَمَ *to be gathered together in a crowd*). D

REM. The same form is also used as a مُضَدَّرٌ مِيبِي from the derived forms of the trilateral verb and from the quadriliteral; e.g. مُجَرَّبٌ *the being tried or tested* = تَجَرَّبَ or تَجَرَّبَةٌ; مُنْدَى *the*

A *letting* (camels) *graze in the interval of their being watered* = تَنْدِيَةٌ ; مُزِقٌ the rending in pieces = تَمَزِيقٌ ; مُوَقِّى the guarding carefully = تَوْقِيَةٌ ; مُقَاتِلٌ fighting -- قِتَالٌ or مُعَاتَلَةٌ ; مُغَارٌ the making a raft or foray = إِغَارَةٌ ; مُصَابٌ affliction = إصَابَةٌ ; مُتَقَلِّبٌ turning or tossing to and fro = تَقَلُّبٌ ; انْقِلَابٌ ; مُتَحَامِلٌ the pressing heavily on, wronging -- تَحَامُلٌ ; مُصْلَصِلٌ to make a clashing or ringing sound = صَلْصَلَةٌ ; صَلْصَلَةٌ إِلَى اللَّهِ مِنْهَا الْمُشْتَكَى وَالْمَعْوَلُ , to God is (our) complaint of this event (وقية) and (on Him) is (our) reliance.

B (ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic مِفْعَالٌ, *nomina instrumenti*. They have the forms مِفْعَالٌ, مِفْعَلَةٌ, and are distinguished from the nouns of place and time

C by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ي, they remain uncontracted. E.g. مِبْرَدٌ, a file, from بَرَدَ, to file ; مِبْضَعٌ, a lancet, from بَضَعَ, to cut ; مِشْرَطٌ and مِشْرَاطٌ, a lancet ; مِقْرَاضٌ, a pair of scissors ; مِفْتَاحٌ or مِفْتَحٌ, a key ; مِشْرَحٌ and مِشْرَحَةٌ, a comb ; مِحْجَمَةٌ, a cupping-glass ; مِئْسَحَةٌ and مِئْكَسَةٌ, a broom ; مِقْصٌ (for مِقْصَصٌ), a pair of scissors ; مِثْلَةٌ, a packing-needle ; مِثْرَةٌ, an iron instrument for marking a camel's foot (from أَثَرَ) ; مِثْرَةٌ, a pad placed under a horse's saddle (from وَكَّرَ) ; مِيسَرٌ, a branding-iron (from وَسَرَ) ; مِيزَانٌ, a balance or pair of scales (from وَزَنَ) ; مِرْوَحَةٌ and مِرْوَحٌ, a fan ; مِقْوَدٌ, a bridle or halter ; مِرْوَدٌ, a small probe for applying kohl to the eyes ; مِخِيطٌ, a needle ; مِضِيدٌ and مِضِيدَةٌ, a net or snare ; مِرْقَاةٌ (for مِرْقِيَةٌ), a staircase or ladder ; مِضْفَاةٌ, a strainer ; مِثْوَاةٌ, a branding-iron or cautery.

REM. a. A very few have the form **مُفْعَل** or **مُفْعَل**; as **مُنْخَل**, A
a sieve; **مُنْصَل**, a sword; **مُغْزَل** **مُغْزَل**, a spindle; **مُسْعَط**,
an instrument for introducing medicine into the nose; **مِدْق** **مِدْق**,
a pestle or mallet; **مُجَمَّر** **مُجَمَّر**, a censer. The form **مُغْزَل** is
also used.

REM. b. The corresponding Hebrew nouns have **מ** and **מ**, as
well as **מ**, in the first syllable; e.g. **מִזְלָג**, **מִלְחָמָה**, **מִזְרָק**, B
מִפְתָּח, **מִזְמָרָה**.

(ξ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call **أَسْمَاءُ الْفَاعِلِ**,
nomina agentis, and **أَسْمَاءُ الْمَفْعُولِ**, *nomina patientis*, are *verbal* C
adjectives, i.e. adjectives derived from verbs, and nearly correspond in
nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in
other languages, substantives.

230. The verbal adjectives, derived from the first form of the
triliteral verb, have two principal forms, namely, the *nomen agentis*,
فَاعِل, and the *nomen patientis*, **مَفْعُول**. E.g. **كَاتِب** *writing, a scribe*
or *secretary*, from **كَتَبَ** *to write*, **مَكْتُوب** *written, a letter*, from **كُتِبَ**; D
خَادِم *serving, a servant*, from **خَدَمَ** *to serve*, **مَخْدُوم** *served, a master*,
from **خُدِمَ**; **حَاكِم** *judging, a judge*, from **حَكَمَ** *to judge*; **كَائِن** *being*,
from **كَانَ** *to be*; **مَوْجُود** *found, existing*, from **وُجِدَ**, *to be found, to*
exist; **مَجْنُون** *mad, a madman*, from **جُنَّ**, *to be possessed, to be mad*.

REM. a. When formed from **فَعَلَ** and the *transitive* **فَعِل** (as
رَهَبَ *to fear*, **رَكِبَ** *to ride on*, **عَلِمَ** *to know*, **مَسَّ** *to touch*), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. *خَادِمٌ*, *كَاتِبٌ*, *حَاكِمٌ* (see above), *عَالِمٌ* a scholar, *رَاهِبٌ* an ascetic. But if from the *intransitive* *فَعِلَ* and from *فَعَلَ*, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus *فَارِحٌ* or *جَادِلٌ* being glad, rejoicing, *جَائِدٌ* being liberal, *ضَائِقٌ* being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are *فَرِحٌ* and *جَدِلٌ* or *جَذْلَانٌ*, *gladsome*, *cheery*, *جَبَانٌ* cowardly, *جَوَادٌ* bountiful, generous, and *ضَيِّقٌ* narrow. [Comp. however § 232, rem. b.]
- B

REM. b. The *nomen agentis* *فَاعِلٌ* is said to be used occasionally in place of the *nomen verbi* or *actionis*, as in the phrase *قُمَرٌ قَائِمًا*,

- C for *قُمَرٌ قِيَامًا*; but this is more frequently the case with the *nomen patientis* (compare § 227, rem.) *مَفْعُولٌ*. E.g. *جَهْدٌ* *مَجْهُودٌ*, labour, effort, one's utmost; *حَلْفٌ* = *مَحْلُوفٌ*, swearing, an oath; *رَدٌّ* = *مَرْدُودٌ*, giving or sending back, rejection; *عَقْلٌ* = *مَعْقُولٌ*, understanding, intelligence; *وَعْدٌ* = *مَوْعُودٌ*, promise; *عُسْرٌ* = *مَعْسُورٌ*, penury, distress; *رَفْعٌ* = *مَرْفُوعٌ*, to trot quickly (of a camel); *مَوْضِعٌ* = *وَضْعٌ* to trot easily (do.); *خَفْضٌ* = *مَخْفُوضٌ*, to go gently (do.); *مَجْلُودٌ* = *مَحْضُولٌ*, being in existence, being got or acquired; *جَلَادَةٌ*, hardness, sturdiness, endurance. The fem. *مَفْعُولَةٌ* is likewise occasionally so used, as *مَحْلُوفَةٌ*, *مَشْعُورَةٌ*, *مَوْعُودَةٌ*; *مُضْذَوِّقَةٌ* = *صِدْقٌ*, the telling of the truth, opposed to *كُذْبٌ* = *مَكْذُوبَةٌ*, lying; and also a cognate form *مَفْعُولَاءَ*, as *مَحْلُوفَاءَ*, *مَشْعُورَاءَ*.
- D

REM. c. Conversely, the *nomen actionis* is sometimes used instead of the *nomen agentis* and *patientis*, or as an adjective. E.g. *كَاتَمَتُهُ مُشَافَهَةً*; *رَاكِضًا*, *أَتَيْتُهُ رَكْضًا*, I came to him riding hard,

I spoke to him face to face (lit. *lip to lip*), لَقِيتُهُ عِيَانًا : مُشَافِهًا, A
I met him face to face (lit. *eye to eye*), - مُعَايِنًا : صَبْرًا : قَتَلْتُهُ صَبْرًا, I slew
him in cold blood (lit. *bound, confined or held, so that he could not*
resist or escape), = مَصْبُورًا : رَجُلٌ عَدْلٌ. اِمْرَأَةٌ عَدْلٌ. رَجُلٌ عَدْلٌ. اِمْرَأَةٌ عَدْلٌ.
a just man, a just woman, just men, - عَادِلٌ. عَادِلَةٌ. عَادِلٌ. عَادِلَةٌ.
water which sinks into the ground, غَائِرٌ. دِرْهَمٌ ضَرْبُ الْاِمِيرِ : غَائِرٌ, a
dirham struck by the emir, - مَضْرُوبُ الْاِمِيرِ : هُمْ خَلْقُ اللَّهِ : مَضْرُوبُ الْاِمِيرِ, they are B
the creatures (lit. *the creation*) *of God, مَخْلُوقُ اللَّهِ.*

REM. d. فَاعِلٌ is the Aram. ܦܥܝܠ, ܦܥܝܠܐ, and Heb. פָּעִיל (with
 ō for ā). The form مَفْعُولٌ does not occur in either of these
 languages, the Heb. using instead of it فَعُولٌ ܦܥܝܠܐ, and the
 Aram. ܦܥܝܠ = فَعِيلٌ (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived
 from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْفَاعِلِ C
 وَالْمَفْعُولِ, *adjectives which are made like, or assimilated to, the par-*
ticiples, viz. in respect of their inflection. Of these the following
 are the principal.

- | | |
|-----------|---------------|
| 1. فَعْلٌ | 9. فَعَالٌ |
| 2. فَعْلٌ | 10. فُعَالٌ |
| 3. فَعِلٌ | 11. فَعِيلٌ |
| 4. فَعْلٌ | 12. فُعُولٌ |
| 5. فَعْلٌ | 13. فُعْلَانٌ |
| 6. فُعْلٌ | 14. فُعْلَانٌ |
| 7. فُعْلٌ | 15. فُعْلَانٌ |
| 8. فُعْلٌ | 16. أَفْعَلٌ |

D

232. Most of these adjectives come from neuter verbs, and
 express, partly, a quality inherent and permanent in a person or

- فُرَاتٌ : حَسَنٌ handsome, from حَسَنٌ ; كَرَامٌ noble, from كَرَمَ ; فَسْمٌ sweet (of water), from فَرَّتْ ; حَرَقٌ salt (of water), from حَرَقَ to burn ; بَخِيلٌ long, tall, from طَالَ : قَدَارٌ a cook, from قَدَرَ to cook]. 11. كَثُرٌ : stingy, niggardly, from بَخَلَ ; كَثِيرٌ much, many, numerous, from كَثَرَ : شَرِيفٌ noble, from شَرَفَ ; كَرِيمٌ noble, from كَرَمَ ; ضَعِيفٌ weak, from طَوِيلٌ غَلِظٌ thick, coarse, from غَلِظَ ; ثَقِيلٌ heavy, from ثَقَلَ ; ضَعْفٌ long, tall, from طَالَ رَحِيمٌ compassionate, merciful, from رَحِمَ ; سَلِيمٌ safe, from سَلِمَ ; سَقِيمٌ, مَرِيضٌ, sick, from مَرَضَ ; خَفِيفٌ light, agile, from خَفَّ ; جَلِيلٌ great, glorious, from جَلَّ ; دَقِيقٌ small, slender, paltry, from دَقَّ. 12. أَكُولٌ gluttonous, from أَكَلَ ; كَذُوبٌ addicted to lying, from كَذَبَ ; صَدُوقٌ ceracious, from صَدَقَ : قَوُولٌ or قَوُولٌ talkative [or ready to speak], from قَالَ : فَعُولٌ ready to do, from عَطُوفٌ دَفَعٌ pushing, thrusting or kicking violently, from دَفَعَ ; جَسْرٌ moved by affection or pity, from عَطَفَ ; جَسْرٌ daring, from جَسَرَ ; جَبُولٌ ignorant, foolish, from جَهَلَ ; مُصَوِّرٌ continent, impotent, from حَصَرَ. 13. سَكْرَانٌ drunk, from سَكَرَ ; غَضَبَانٌ angry, from غَضِبَ ; غَرْنَانٌ, جَوْعَانٌ, طَمِئٌ, عطشٌ, thirsty, from ظَمَأَ ; غَرِثٌ, جَاعٌ from شَبِعَ رَيَّانٌ satisfied with food, from شَبِعَ ; خَزَيَانٌ ashamed, from خَزَى. 14. نَدَمَانٌ repentant, from نَدِمَ. 15. عُرْيَانٌ naked, from عَرَى. 16. أَبْلَجٌ having a clear space between the eyebrows, bright, open, cheerful in countenance, from بَلَجَ ; أَشْمٌ having a high, straight nose, from شَمَّ ; أَهْيَفٌ having a slender waist, from هَيْفَ ; أَذْقَنٌ having a long chin (ذَقْنٌ) ; أَحْوَلٌ squinting, humpbacked, from أَحْوَرَ ; أَحْمَقٌ foolish, stupid, from أَحْمَقَ ; أَحْمَقٌ deaf, from أَحْمَقَ ; أَحْمَقٌ unskilful, clumsy, stupid, from أَحْمَقَ ; أَحْمَقٌ ugly, foul, from أَحْمَقَ ; أَحْمَرٌ red, أَحْمَرٌ black, أَبْيَضٌ white, أَصْفَرٌ yellow.

A REM. a. As is shown by the above examples, the forms **فَعْلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِيلٌ** and **فَعْلٌ** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فُعْلَانٌ** is principally formed from **فَعِلَ** intrans.; **فُعَالٌ** and **فُعَالٌ** mainly from **فَعَلَ**; **أَفْعَلٌ** chiefly from **فَعِلَ** intrans., sometimes from **فَعَلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعِلَ** intrans. or **فَعَلَ** (see § 230, rem. a); e.g. **أَمِنٌ** *safe, secure*, = **أَمِينَ** or **أَمِنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرَتْ**; **حَامِضٌ** *sour, acid*, from **حَمِضَ** or **حَمِضٌ**.

C REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَقْتُولٌ** *slain* = **قَتِيلٌ**; **مَجْرُوحٌ** *wounded* = **جَرِيحٌ**; **مَذْبُوحٌ** *slaughtered, a victim*, = **ذَبِيحٌ**; **مَخْضُوبٌ** *dyed* = **خَضِيبٌ**; **مَأْسُورٌ** *bond, a prisoner*, = **أَسِيرٌ**; **مُكْحُولٌ** *rubbed with kohl* = **كَحِيلٌ**. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.*.

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَنْبِيَةُ الْمُبَالَغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فُعِيلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **بَعِيدٌ**, **رَجِيمٌ**, **شَهِيدٌ**, **جَبِيلٌ**, **كَرِيمٌ**; and so also in substantives, as **بَعِيرٌ**, **رَغِيفٌ**, **شَعِيرٌ**, **أَلْسِيحٌ**.

* [رَسُولٌ] does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

- A *wandering*; عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيْقٌ *very liberal*, صَرِيْعٌ *one who throws down often or violently, a wrestler*; دَرِيْقٌ *glistening intensely* (also دُرِيْقٌ; the only instance of the form فَعِيلٌ, except مُرِيْقٌ); 3. فَرَوْقٌ *timid*, قَيُّومٌ *everlasting*, سَتُوْقٌ or سَتُوْقٌ *but* (of money), سَبُوْحٌ or سُبُوْحٌ *all-pure, all-glorious*, قُدُّوسٌ or قُدُّوسٌ *most holy*; 4. حَوَلٌ, قَلْبٌ, شَوَلٌ, shifting, turning, knowing, cunning, خَلْبٌ *deceitful*; 5. فَرَوْقٌ *timid*, جَاسُوْسٌ *a spy*.—On the other hand, مَفْعَلٌ, مَفْعَالٌ, and مَفْعِيلٌ, are, strictly speaking, substantives (*nomina instrumenti*, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مَذْفَعٌ *thrusting or pushing much*, مَزْحَمٌ *pushing or pressing much*, مِضْدَمٌ *a brave warrior*, مِخْرَبٌ, مِخْرَابٌ, *do.*, مِطْعَنٌ, مِطْعَانٌ, *thrusting with the spear*, مِهْذَرٌ, مِهْذَارٌ, *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ, *eating much or giving much to eat, hospitable*, مِقْوَلٌ, مِقْوَالٌ, *talkative, eloquent*, مِفْرَاحٌ *cheerful*, مِذْعَانٌ, *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, during*, مِثْكَالٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَاتٌ *bearing female children*, مِثْكَارٌ *very liberal*, مِثْكَارٌ, مِثْكَارٌ, *very talkative*, مِغْطَارٌ, مِغْطَارٌ, *using perfumes*, مِسْكِيْنٌ *mean, poor* (مِسْكِيْنٌ, مِسْكِيْنٌ).—
- D Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, تَفْعَلَةٌ, and تَفْعَالٌ, which are abstract substantives (*nomina actionis*, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ, *given to play or sport*; تَلْقَامٌ, تَلْقَامٌ, *swallowing big morsels, greedy*; تَضْرَابٌ *covered by the stallion* (of a she-camel), تِلْقَاحٌ *talking much and foolishly*, تَكْذَابٌ *mendacious*, تِلْمَاطٌ *fickle*, تَقْوَلَةٌ *loquacious*, تَعْلِمَةٌ *very learned*.

* [To this class belongs also مَتْنٌ, مَتْنٌ, مَتْنٌ *stinking*. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A of being strengthened in their meaning by the addition of the termination **أَلَفٌ**, which is here used, as the grammarians say, **لِلْمَبَالِغَةِ**, to signify intensiveness, or **لِتَأْكِيدِ الْمَبَالِغَةِ**, to strengthen the idea of intensiveness. For example, from **فَاعِلٌ** comes **فَاعِلَةٌ**, as **رَاقٍ** one who hands down poems or historical facts by oral tradition, **رَاقٍ** crafty, **دَاقٍ** calling or summoning, an emissary or missionary, **دَاقٍ** clever, crafty; **خَائِنٌ** treacherous, faithless; B **بَاقِرٌ** a deep investigator (compare in Heb. **קַהֵּל** from **קָהַל**); from **فَعَلَ**, as **فَعْلَةٌ**, breaking in pieces, crushing to bits, **طَلَعٌ** always on the watch, **ضَرَعٌ** throwing down or prostrating often, **سَوَّلٌ** asking often, begging, **ضَحَكٌ** prone to laughter, **قَوْلٌ** loquacious, **نَوْمٌ** given to sleep, **لَوْمٌ** abusive, **عَيْبٌ** finding fault; from **فَعِيلٌ**, as **فَعِيلَةٌ**, as **كَرِيمَةٌ**, noble, excellent; from **فَعُولٌ**, as **مُنُونٌ** taunting (one) with favours (conferred on him), **كُذُوبٌ** lying, **مَلُوءٌ** tired of, disgusted with, **هُيُوبٌ**, **فُرُوقٌ**, timid; from **فَعَالٌ**, C **رَحَالٌ** a great traveller, **نَسَابٌ** a great genealogist, **فَعَالَةٌ** as **عَلَامَةٌ** very learned, **وَقَاعٌ** ill-natured, slanderous, **قَوَالٌ** very talkative, **جَمَاعٌ** a great collector, **صَنَاجٌ** an excellent player on the cymbals or harp (**صَنَجٌ**); from **فَعَالٌ**, as **ضَرَاعٌ** prostrating or throwing down very often, **كُرَامٌ** very generous or noble, **لُقَاعٌ** talking much and rashly or foolishly; from **فَعِيلٌ**, as **خَلِيفَةٌ** very contrarious; from **فَعُولٌ**, as **فُرُوقٌ** very D timid; from **فَاعُولٌ**, as **خَادُورٌ** very wary or cautious, **فَارُوقٌ** very timid; from **مِفْعَالٌ**, as **مِلْحَادٌ** very unjust, **مِقْدَامٌ** very bold in attacking, **مِهْدَارٌ** talking much and sillily; from **تِفْعَالٌ**, as **تِلْعَابٌ** addicted to play or sport, **تَقْوَالٌ** loquacious, **تَعْلَامٌ** very learned, **تَعْجَابٌ** causing great wonder or marvel, **تَلْقَامٌ** swallowing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

- A **تَلْعِيَّةٌ** *much-addicted to play or sport*); from **تِلْعَالٌ**, **تِلْعَالَةٌ**, as **تِلْعَابَةٌ** *much addicted to play or sport*, **تِلْقَامَةٌ** *swallowing huge morsels, very greedy*, **تِلْقَاعَةٌ** *talking much and foolishly*.

REM. d. Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, **فَعُولٌ**, as **חַנּוּן**, **רַחוּם**, and **פְּעִיל**, but with the purer vowel *a* in the first syllable (**פְּעִיל**), as **עֲלִיז**, **עֲלִיזִיק**, **עֲלִיזִיר**, **עֲלִיזִי**, **עֲלִיזִי**.

- B **مُتَعَبِدٌ**. Other forms are without exact equivalents in Arabic, as **יְלֹד**, (**קְדוּשָׁה**) **לְבָד**, **שִׁמְרִי**, **שִׁמְרִי**, **שִׁמְרִי** (coming nearest to **קְדוּשָׁה**) = Aram. **מְעַבֵּד** (**פְּעוּל**); and especially the form **קְהִיל**, as **יְבִין**. (= **אֲחֵרִשׁ** = **חֵרֶשׁ**, (**אֲעוֹר**) **לְבָד**, (**חֲדַב**) = an intensive of **קְהִיל** for **קְהִיל**, **קְהִיל**, **קְהִיל**.

- C **234.** From verbal adjectives with three radicals*, or with three radicals and a letter of prolongation, are derived adjectives of the form **أَفْعَلٌ**, which have the signification of our comparative and superlative, and are therefore called **أَسْمُ التَّفْضِيلِ**, *the noun of preeminence*, or **أَفْعَلُ التَّفْضِيلِ**, *the form 'af'alu denoting preeminence*. E.g. **عَذَبٌ**, **أَجْسَنُ**, **أَجْسَنُ** *sweet, sweeter, sweetest*; **حُلُوٌ**, **أَحْلَى**, **أَحْلَى** *beautiful, more or most beautiful*; **قَبِيحٌ**, **أَقْبَحُ**, **أَقْبَحُ** *ugly, uglier, ugliest*; **جَلِيلٌ**, **أَجَلُّ**, **أَجَلُّ** *great, glorious, more or most glorious*.

- D REM. a. In the superlative sense, these adjectives must always have the article, or else be in the construct state, as **الْمَدِينَةُ الْعَظْمَى** *the greatest city*, **كُبْرَى الْمَدِينِ** *the largest of the cities*.

* [A rare exception to this rule is **أَعْلَقٌ** *bitterer*, as derived from **عَلَقَمٌ** *anything bitter*, spec. *the colocynth*, according to 'Ibn Durèid, *Kitāb el-istīḥḳāḳ*, 53, l. 6, 98, l. 16 seq. In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

REM. b. Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **אֲכֹזֵב** *lying, false* (of a stream that dries up in summer), from **זָיַב** = **כָּאֵיֵב**; **אֲכֹזֵר** *fierce, cruel*, perhaps connected with **כָּאֵסַר** *breaking in pieces*; **אֲיָתָן** (for **אֲיָתָן**) *lasting, perennial*, = **וָאֵתָן**; and even these have lost their original signification, and are used as simple adjectives.

235. No **إِسْمُ التَّفْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعُلُ** (compare § 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives **أَشَدُّ** *stronger*, **أَحْسَنُ** *more beautiful*, **أَجُودُ** *more excellent*, **أَقْبَحُ** *uglier*, **خَيْرُ** *better*, **شَرُّ** *worse*, and the like. E.g. **أَشَدُّ حُمْرَةً** (*stronger as to redness*) *redder*; **أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا** (*more excellent as to teaching and training*) *a better teacher and trainer*; **أَجُودُ مِنْهُ جَوَابًا** (*more excellent than he as to answering*) *more ready than he in answering, or giving a better answer than he*; **أَسْرَعُ انْطِلَاقًا** (*more quick as to departing*) *departing more quickly*; **أَقْبَحُ عَوْرًا** *more deformed by blindness of one eye*. This form of expression is sometimes employed where a simple comparative might have been used; as **لَمَّا قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ** *then, after that, your hearts became hard*, D *like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدُّ قَسَوَةً** = **أَقْسَى** (ël-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (a) Examples of **أَفْعُلُ** formed from the derived forms of the verb, especially from IV.: **أَكْثَرُ تَطْهِيرًا** *more cleansing or purifying* (**أَطْهَرُ**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَّرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* *preserving better*, from *سَلِمَ*, II. of *سَلِمَ* to *be safe*; *أَقْوَمَ* *confirming or establishing better*, from *قَامَ*, IV. of *قَامَ* to *stand upright*; *أَثْبَتَ* *making more firm or sure*, from *ثَبَّتَ*, IV. of *ثَبَّتَ* to *be firm*; *أَخَوْفَنِي عَلَى* *causing me greater alarm about*, from *خَوَّفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنَ عَلَى* *giving more help towards*, from *عَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبَ* *making depart more quickly*, from *ذَهَبَ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَاهُمَا* *that of the two which relaxes, or loosens, more*, from *رَخِيَ*, IV. of *رَخَوُ* or *رَخِيَ* to *be flaccid or flabby*; *أَبْقَى عَلَى* *causing to last longer, more merciful to*, from *بَقِيَ*, IV. of *بَقِيَ* to *remain, last*; *أَهَبَ* *inspiring more fear or respect*, from *هَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفَ مِنْ* *more just than*, from *نَصَفَ* to *take the half, reach the middle*, IV. of *نَصَفَ*; *أَطَوَّلَ* *causing to last longer*, from *طَالَ*, IV. of *طَالَ* to *be long*;
- C *أَحْيَى* *preserving alive better*, from *حَيَّ*, IV. of *حَيَّ* to *live*; *أَظَلَّ مِنْ* *giving more shade than*, from *ظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجَادَ* *causing to be better*, from *جَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَعْطَى* *giving more freely*, from *عَطَى* to *give*, IV. of *عَطَى*; *أَوْلَى* *bestowing more liberally*, from *وَلَّى* to *bestow*, IV. of *وَلَّى*;
- D *أَكْرَمَ* *showing greater honour to*, from *كَرَّمَ*, IV. of *كَرَّمَ* to *be noble*; *أَقْفَرُ مِنْ* *more desert than*, from *قَفَرَ* to *be desert*, IV. of *قَفَرَ*; *أَفْلَسُ مِنْ* *poorer than*, from *فَلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحْوَلُ مِنْ* *more crafty than*, from *حَالَ* to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* *more easily led, or more docile, than*, from *قَادَ* to *lead*. (β) Examples of *أَفْعَلَ* formed from the passive voice: *أَخْشَى*, *أَخَوْفَ*, *أَهْيَبَ*, *more feared*

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُّ more glad of or pleased by; أَعْذَرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْمَى prouder (زَمَى to be proud); أَمْقَتْ more hated or hateful; أَغْنَى ب more occupied with (عَنِ or VIII. اِعْتَمَى); أَخْصَرُ shorter (from اِخْتَصَرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحْمَقُ مِنْ more stupid than.

B

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

	Act.	Pass.		Act.	Pass.	
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِّلٌ	مُنْفَعَّلٌ	C
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِّلٌ	مُفْتَعَّلٌ	
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعِّلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌ	....

Quadrilateral Verb.

D

I.	مُفَعِّلٌ	مُفَعَّلٌ	III.	مُفَعِّنٌ	مُفَعَّنٌ
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	IV.	مُفْعِّلٌ	مُفْعَّلٌ

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

- A quadriliteral, in which the second and third radicals have — instead of — .

REM. b. The preformative — takes in Arabic the vowel — , in Heb. and Aram. — (e.g. מִתְקַפֵּל , מִתְקַמֵּל = מִתְקַמֵּל = "מהת"), but the Æthiopic seems to have retained the original vowel in its prefix — : — (ma'ámmēz) *oppressor*

- B (חִמֵּץ , חִמֵּץ); — (makwánnēn) *judge* (מִכְנִין); — (manáfēk) *sceptic, heretic* (מְנַפֵּץ); — (már'ed) *causing to tremble, dreadful* (מְרַעֵד); — (máfrī) *fruitful* (מִפְרֵה); — (mastámhēr) *imploing mercy* (מְסַתְחֵר); — (matárgwēn) *an interpreter* (מְתַרְגֵּם).

237. In the formation of verbal adjectives from verba mediæ rad. geminatae, the rules laid down in § 120 are to be observed. Hence مَادِدٌ becomes مَادٍ (see § 13, rem.); أَشَدُّ , أَشَدُّ ; مُضِلٌّ , مُضِلٌّ ; etc.

238. In the formation of verbal adjectives from the verba hémzata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write أَثَرٌ for أَثَرٌ (§ 135), سَائِلٌ for سَائِلٌ (§ 133), رَوُوفٌ or رَؤُوفٌ for رَؤُوفٌ , لَئِيمٌ for لَئِيمٌ , مُؤَاتِرٌ for مُؤَاتِرٌ (§ 133), مُؤَاتِرٌ for مُؤَاتِرٌ (§ 131).

- D REM. a. — preceded by kësra becomes — ; as هَانِئٌ for هَانِئٌ .

REM. b. Final hémza, preceded by — and — , admits of assimilation; as رَدِيٌّ or رَدِيٌّ , دَرِيٌّ or دَرِيٌّ , مَقْرُوٌّ or مَقْرُوٌّ . See § 17, b, rem. b.

239. In the formation of verbal adjectives from verba primæ rad. — , the rule laid down in § 147 must be observed; as مُؤَسِّرٌ for مُؤَسِّرٌ .

240. In the nomina agentis of the first form of verba mediae rad. و et ی, the place of the middle radical is occupied by a ی with hêmza (arising, according to § 133, out of ا); as قَاتِلٌ (for قَاتِلٌ), سَائِرٌ (for سَائِرٌ), instead of قَاوِلٌ, قَاوِلٌ.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as عَاوِرٌ, صَائِدٌ.

REM. b. The form قَاتِلٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָם for קָם), as شَانِكٌ for شَانِكٌ, in the phrase شَانِكٌ السِّلَاحِ or شَانِكٌ السِّلَاحِ, *bristling with weapons*; مَاَهٌ for مَاَهٌ, in the phrase مَاَهٌ الْقَوَادِ or مَاَهٌ الْقَوَادِ, *water-hearted, cowardly, stupid*; هَائِرٌ for هَائِرٌ, *feeble*; هَائِرٌ for هَائِرٌ, *timid or greedy*; شَائِهٌ for شَائِهٌ, *sharp (of sight)*; سَائِسٌ for سَائِسٌ, *corroded or decayed (of a tooth)*; طَائِعٌ for طَائِعٌ, *obedient*; طَائِفٌ for طَائِفٌ, *going about*; طَائِفٌ for طَائِفٌ, *clayey*; طَائِفٌ*. Sometimes the second radical C is transposed; as شَاطٍ, جَالٍ, لَاعٍ, هَارٍ, مَاهِي الْقَوَادِ, شَاكِي السِّلَاحِ, لَاتٍ, شَاهٍ.

REM. c. In the form فَعُولٌ the medial و is usually changed into و; as قَوُولٌ, قَوُولٌ, قَوُولٌ, قَوُولٌ, قَوُولٌ, قَوُولٌ.

241. In the nomina patientis of the first form of verba mediae rad. و, the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as مَخُوفٌ, for مَخُوفٌ, from مَخُوفٌ. The same thing takes place in verba mediae rad. ی, with this difference, that (to indicate the elision of the radical ی) the damma is changed into kësra, and, in consequence, the و production is into a ی; as مَبِيعٌ, instead of مَبِيعٌ, from مَبِيعٌ.

* [A poet even allows himself to say سَارَهَا for سَارَهَا (from سَارَهَا); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

- A REM. The forms مَدُوُونُ, مَصُوُونُ, and مَقُوُوُذُ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزْيُوُوثُ, مَدْيُوُونُ, مَخْبِيُوُطُ, مَبْيُوُوعُ, مَكْيُوُولُ, مَغْيُوُومُ, for مَزْيُوعُ, مَخْبِيُوطُ, مَبْيُوعُ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ي, become by transposition فَيْعِلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. •E.g. مَيِّتٌ or مَيِّتٌ, *dead*, for مَيِّوُوتٌ, مَيِّوُتٌ (مَاتَ); [عَيْلٌ *dependent for sustenance*, for عَيْوُلٌ (عَالَ)]; هَيِّنٌ or هَيِّنٌ (لَانَ) لَيِّنٌ, لَيِّنٌ, *soft, easy*, for لَيِّنٌ or لَيِّنٌ (عَالَ); نَيِّفٌ or نَيِّفٌ (نَوِيْفٌ), *easy, contemptible*; نَيِّفٌ or نَيِّفٌ (نَوِيْفٌ), *exceeding*; نَيِّفٌ or نَيِّفٌ (نَوِيْفٌ), *bright*; خَيْرٌ (بَيِّنٌ), *good*; خَيْرٌ (بَيِّنٌ), *clear*; سَيِّئٌ (سَوِيٌّ), *wicked*; قَوِيْرٌ (قَوِيْرٌ), *straight, right, tall*, and قَوِيْرٌ in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مَبَايِنٌ, مَبَايِنٌ, like مَبَايِنٌ, مَبَايِنٌ, and not مَبَايِنٌ, مَبَايِنٌ.

- D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, *b*, β , and § 170). Verbal adjectives of the forms فَعُولٌ and فَعِيلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ *hostile, an enemy*, بَغِيٌّ *a harlot*, سَرِيٌّ *generous, noble*, صَبِيٌّ *a boy*, سَبِيٌّ *captive*, for عَدُوٌّ, بَغُوٌّ, سَرِيٌّ, صَبِيٌّ, سَبِيٌّ.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fethâ, the **و** and **ى** (which A is converted into **ى**) reject their vowel or tènwin, and assume the nature of the **êlif maḵṣûra** (§ 7, rem. b). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as **مُوَلَّى** for **مَوْلَى**, **مُعْطَى** for **مُعْطَى** (**مُعْطَى**); (b) adjectives of the form **أَفْعُل**, as **أَرْمَى** for **أَرْمَى**, **أَبْنَى** for **أَبْنَى**, **أَرْضَى** for **أَرْضَى** (**أَرْضُو**), **أَحْلَى** for **أَحْلَى** (**أَحْلُو**). Compare § 167, α, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

B

(a) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination **ة** to the nouns that express the genus or whole. E.g. **حَمَامَةٌ** a pigeon (male or female), from **حَمَامٌ** pigeons, with the article, **الْحَمَامُ**, the genus pigeon or the whole C number of pigeons spoken of; **بَطَّةٌ** a duck or drake, from **بَطٌّ** the duck; **بَقَرَةٌ** one head of cattle (bull or cow), from **بَقَرٌ** cattle; **تَمْرَةٌ** a fruit, from **تَمْرٌ** fruit; **تَمْرَةٌ** a date, from **تَمَرٌ** dates; **بَصَلَةٌ** an onion, from **بَصَلٌ** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَبٌ** gold; **تَبَنَةٌ** a straw, from **تَبَنٌ** straw*.

REM. α. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the **أَسْمَاءُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَمَكَةٌ** a dish of fish (El-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **لِلتَّخْصِصِ** **الَّتَاءُ** (Zamahsârî, *Faḵḵ*, i. 331, ii. 323. D. G.]

- A Examples of artificial or manufactured objects are very rare; e.g. **كِبْنَةٌ** or **بُنَّةٌ** a brick, from **كَبِنَ** or **بَنَّ** bricks; **سَفِينَةٌ** a ship or boat, from **سَفِنَ** shipping, boats.

REM. b. Similar forms in Heb. are: **שִׁעָרָה, שִׁעָר; נִצָּחָה, נִצָּח; שִׁירָה, שִׁיר; שִׁשָּׁנָה, שִׁשָּׁן; שִׁשָּׁנָה, שִׁשָּׁן.**

(β) *The Nomina Abundantiae vel Multitudinis.*

- B **247.** The **أَسْمَاءُ الْكَثَرَةِ**, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form **مَفْعَلَةٌ**, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. **مَأْسَدَةٌ, مَذْبَعَةٌ, مَسْبَعَةٌ** a place abounding in lions (**أَسَدٌ**), wolves (**ذئبٌ**), beasts of prey (**سَبُعٌ**); **مَحْيَاةٌ** or **مَحْوَاةٌ, مَفْعَاةٌ**, a place abounding in snakes (**حَيَّةٌ**), vipers (**أَفْعَى**); **مَقْتَاةٌ, مَبْطَخَةٌ**, a bed of melons (**بَطِيخٌ**), cucumbers (**قِشَآءٌ**); **مَرْمَنَةٌ**, a place where pomegranates (**رُمَّانٌ**) grow abundantly.

REM. a. From quadrilaterals this formation is rare; as **مُتَعَلَّةٌ, مَعْقَرَةٌ**, a place abounding in foxes (**تُعَلَّبٌ, تَعْلَلٌ**), scorpions (**عَقْرَبٌ**).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without **أَرْضٌ**; as **مُجْعَلَةٌ, مُضَبَّةٌ** (a place) abounding in lizards (**ضَبٌّ**), black beetles (**جُعَلٌ**), **مُقْتَنَّةٌ** (a spot) producing cucumbers. Similarly from quadrilaterals, **مُعْقَرَةٌ, مُتَعَلِّبَةٌ**,

- D **مَعْقَرَةٌ, مُوَرْنَةٌ** (a place) abounding in foxes, scorpions, chamæleons (**حُرْمَانٌ**), hares. Also from XII. **مُغْلَوْنَةٌ** (a spot) producing many trees.

REM. c. The use of nouns of the form **مَفْعَلَةٌ** to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as **أَوْلَادٌ مَجْنُونَةٌ مَبْحَلَةٌ** children are a cause

of cowardice and niggardliness (in their parents); مَطِيئَةٌ, مَحْسَنَةٌ, A
مَخْبِتَةٌ, a cause of good health, joy or happiness, evil or ill-feeling;
مَجْلِبَةٌ لِلْسَّقَاةِ a cause of bringing on or producing disease;
الْفُكَاةُ مَقْوَدَةٌ إِلَى الْآلَاءِ joking leads to annoyance; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which
contains anything.*

248. The nomina vasis, أَسْمَاءُ الْوَعَاءِ, have the same form as the
nomina instrumenti (§ 228); e.g. مِثْبَرٌ a needle-case, from إِبْرَةٌ a needle; B
مِلْبَنٌ a milk-pail, from حَلَبٌ or حَلِيبٌ milk; مِلْبَنٌ a milk-pail, from
لَبَنٌ milk, or a brick-mould, from لَبْنَةٌ a brick; مِبْوَلَةٌ a urinal, from
بَوْلٌ urine; مِبْرَقَةٌ a spittoon, from بَرَأَقٌ saliva.

REM. A very few take the form مَفْعَلَةٌ or مَفْعُلٌ (see § 228,
rem.); as مَذْهَنٌ or مَذْهَنَةٌ an oil-jar, from ذَهْنٌ oil; مَحْرَضَةٌ
مَحْرَضَةٌ a vessel for keeping حُرْضٌ, i.e. the plants from which alkali
or potash is obtained; مِثْحَلَةٌ a phial for keeping koh̄l or eye-salve (C
(كُحْلُ)), to be carefully distinguished from مِثْحَلٌ, the mīl (مِيل) or
instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, الْأَسْمَاءُ الَّتِي تُنْسَبُ إِلَيْهَا, or simply التَّسْبِاطُ
(relationes), are formed by adding the termination تِي to the words D
from which they are derived, and denote that a person or thing
belongs to or is connected therewith (in respect of origin, family,
birth, sect, trade, etc.). E.g. أَرْضِيٌّ earthly, from أَرْضٌ the earth;
شَمْسِيٌّ solar, from شَمْسٌ the sun; جَوِّيٌّ aerial, from جَوٌّ the air, the
sky; حَسَنِيٌّ descended from ḥl-Hasan (الْحَسَنُ); تَمِيمِيٌّ belonging to
the tribe of Tēmīm (تَمِيمٌ); دِمَشْقِيٌّ born or living at Damascus (دِمَشْقُ);

- A **مِصْرِيّ** *Egyptian*, from **مِصْر** *Egypt*; **سَعْدِيّ** *a freedman of Sa'd* (سَعْد); **عِلْمِيّ** *scientific*, from **عِلْم** *knowledge, science*; **حِسِّيّ** *relating to sense* (حِسّ), *perceptible by one of the senses*; **عَقْلِيّ** *intellectual*, from **عَقْل** *the intellect*; **عُرْفِيّ** *legal, legitimate*, from **عُرْف** *the law*; **عُرْفِيّ** *according to common use and wont* (عُرْف); **قِيَاسِيّ** *according to analogy* (قِيَاس);
 ' ' ' *belonging to, or one of, the Muḡūs or fire-worshippers*
- B **مَالِكِيّ** *belonging to, or one of, the sect of Mālīk* (مَالِك); **طَوِيلِيّ** from **طَوِيل** *long*; **خَيْرِيّ** from **خَيْر** *good*; **إِنِّيّ** from **إِنَّ** *truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

REM. b. The nomina relativa derived from adjectives properly express “belonging to the class designated by such and such an adjective.” [However, in such words as **أُخْرِيّ**, **خَارِجِيّ**, **أُحْمَرِيّ**,

- C **دَوَارِيّ** the termination **يّ** has, according to some, a corroborative or intensifying force (لِتَمْبَالِغَةٍ). D. (G.)]

REM. c. This termination is common in Heb. (מִי, f. מִיָּה and מִיָּה), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִכְרִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐረሲ**: (harrāsī) *a ploughman*,
 D **መሐረ**: (mahhārī) *compassionate*, from the obsolete **ሐረሲ**: (= **ሐረሲ**, **ሐረሲ**) and **መሐረ**:; whilst **āwī** and **āy** are the usual relative terminations, as **መገረሚ**: (mēdrāwī) *terrestrial*, **ክርስቲያንዊ**: (krēstīyānāwī) *Christian*, **አያዊ**: (‘aiyāwī) or **አያዊ**: (‘aiyāy) *like* (from **አያ**: ‘ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **ܐܝܝܐ** in general use; as **ܡܝܝܐ** *Egyptian*, **ܡܕܝܐ** *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals **و** and **ى**, and to the vocalisation.

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations **ة**, **ية**, and **ية**, are rejected; as **مَكَّة** *Mekka*, **مَكِّي**, **الْبَصْرَةُ** *al-Basra*, **بَصْرِي**, **الْكُوفَةُ** *el Kāfa*, **كُوفِي**; **مَلَطِيَّة** *Malatya*, **مَلَطِي**, **صِقْلِيَّة** *Sicily*, **صِقْلِي**, **إِفْرِيقِيَّة** *Africa*, **إِفْرِيقِي**; **السُّنَّة** *the corpus of traditions relating to the ways and habits of Muhammad*, **سُنِّي**, **الشَّيْعَةُ** *the party of Ali*, **شَيْعِي**; **الْقِبْلَةُ** *the kībla* or direction of *Mekka*, to which the Muslim turns in praying, **قِبْلِي**; **كُوَّة** *a window*, **كُوِي**; **خَاصِي** *refined*, **عَامِي** *vulgar*, from **الْخَاصَّة** *distinguished persons, the higher classes*, and **الْعَامَّة** *the common people, the vulgar*; **عِدَّة** *a promise*, **عِدِّي**, **زَنَّة** *weight, measure*, **زِنِّي**.

REM. In the case of nouns which, like **عِدَّة**, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fetha; as **شَيْئَة** (from **وَشَى**), **وَشَوِي**, [or **وَشَوِي**] (on the second **و** see § 258 and foll.). The forms **وَشِي** [or **وَشِي**] are mentioned by the grammarians, and also the very irregular **عِدَوِي** from **عِدَّة**, [and **شِيَوِي** from **شَيْئَة** (Hammād in 'Anbārī's *Nozhat el-'alibba* 52. D. G.).

252. 1, (a) The feminine termination **ية** is rejected in nouns that have *four* or more letters, besides the **ى**; as **حُبَارِي** *a bastard*, **جُمَادِي** *Gumādā*, the name of two months, **جُمَادِي**. (b) But if the nouns ending in **ية** fem. have only *three* letters besides the

* [Lane has **شَيْعِي**; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

- A **ی**, two cases are to be distinguished. (a) If the second letter has a vowel, the **ی** is rejected; as **جَمَزَى** *a swift ass*, **جَمَزِي**; **بَرَدَى** *Baradū*, the name of a river, **بَرَدِي**. (β) If the second letter is without a vowel, the **ی** may either be rejected (which is preferable), or changed into **و**; as **حَبَّه** *pregnant*, **حُبَلِي** or **حُبَلَوِي**; **قُرْبَى** *relationship*, **قُرْبِي** or **قُرْبَوِي**; **الدُّنْيَا** *the (present) world*, **دُنْيِي** or **دُنْيَوِي**.—
- 2, (a) The letter **ی** is likewise rejected in nouns that contain four or more letters besides the **ی**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call **أَلِفُ الْإِلْحَاقِ** or *the appended elif* (i.e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. **دَفَرَى** to give it the form of **دِرْهَمٌ**, **قُبَايَا** to assimilate it to **قَبْعَرَى**); as **حَبْرَكِي** *a bug or tick*, **قُرْطَاسٌ**; **قَبْعَرَى** *a big, stout camel*, **قَبْعَرِي** or **قَبْعَرَوِي**; **بَاقِلِي** or **بَاقِلَوِي**, *the bean*, **بَاقِلِي** or **بَاقِلَوِي**. (b) But if such
- C nouns have only three letters besides the **ی**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** *a sort of heath*, **عَلَقَوِي** or **عَلَقِي**; **أَرْطَى** *a sort of shrub or small tree*, **أَرْطَوِي**.

REM. In 1, b, β, and 2 b, a third form is admissible, viz. **دُنْيَاوِي**, **عَلَقَاوِي**, **دُنْيَاوِي**, **قُرْبَاوِي**, **حُبْلَاوِي**, **سَاوِي**; but **دُنْيَاوِي**, with *hēmza*, is a vulgarism.

- D **253.** The terminations **يَـ** and **يَّةَـ** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جُعْفِي**, **مَكِّي** *belonging to Mèkkī, Gūfī* (**مَكِّي**, **جُعْفِي**, names of men); **مَرْيَ** *belonging to Almería* (**الْمَرْيَّةَ**) in Spain; **إِسْكَندَرِي** *a native of Alexandria* (**الْإِسْكَندَرِيَّةَ**). Similarly, from substantives like **كُرْسِي** *a chair, a seat*, and **بُرْدِي** *a bullrush*, the relative adjectives are **كُرْسِي** and **بُرْدِي**.

254. The plural terminations **وَنَـ** and **ثَـ**, and the dual termi-

nation ^{ان} are rejected; as ^{اثنان} *two*, ^{اثنى} *relating to two, dualistic*; A
^{الحَرَمَان} *the two ḥarams* (or sacred territories of Mēkka and ʿl-Medina),
^{حَرَمَى} *two men named Kais*, ^{الْمُسْلِمُونَ} *the Muslims*,
^{زَيْدُونَ} *men of the name of Zeid*, ^{هِنْدَات} *women of the*
name of Hind, ^{هِنْدَى} *عرَفَات* 'Arafāt, the name of a place, ^{عَرَفَى}.

REM. a. It need hardly be remarked that this rule does not
 apply to proper names ending in ^{ان} and ^{ون} as ^{عِمْرَانُ} 'Imrān,
^{زَيْدُونِى} *Zēidūn*, ^{حَلِيلَانِى} *Halilān*, ^{عِمْرَانِى}. B

REM. b. It is only in later times that such forms are possible
 as ^{مِئْنَى} *from عِشْرَى* *twenty*, instead of ^{عِشْرِينِى},
^{مِئُون} plur. of ^{مِئَة} *a hundred*, for ^{مِئُونِى} *dualistic*, from
^{اثنان} *two*, instead of ^{ثَنَوِى} or ^{اثنى}.

REM. c. Foreign names of towns, ending in ^{ين}, sometimes
 change this termination in Arabic into ^{ون}, at other times retain C
 it. In the former case the termination is rejected, in the latter it
 is preserved; as ^{قَنْسَرِينِى} *Qinnēsērīn*, ^{قَنْسَرِى}, but ^{قَنْسَرِينُ};
^{نَصِيبُونِى} *Nisibis*, ^{نَصِيبِى}, but ^{نَصِيبِينُ}, ^{يَبْرِونُ} *Yēbrūn*,
^{يَبْرِينِى}, but ^{يَبْرِينُ}.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. ^{الْبَحْرَيْنِى} *al-Baḥrīn*, ^{دَارَانِى} *Dārān*, D
^{إِصْطَخَرِى} *Isṭakhar*, ^{رَازِى} *Rāzī*, ^{بَغْغَوِى} *Baḡḡaw*, ^{حَارِى};
^{سِجِسْتَانِى} *Sijistān*, ^{قَرَوِى} *Qaraw*, ^{الْقَيْرَوَانِى} *al-Qayrawān*, ^{مَرْوِى} *(al-Shāh-jān)*
^{أَذَرْبَيْجَانِى} *Adzrīb-jān*, ^{طَبْرِىَة} *Tiberias*, ^{طَبْرِى} *Ṭabirī*, ^{لُرِى} *Lurī*,
^{مَرْوِى} *Marw*, ^{إِصْطَخَرِى} *Isṭakharī*, ^{حِيرِى}. We may, however, use ^{أَذَرْبِى} or ^{أَذَرْبِى};
^{حَرَانِى} or ^{حَرَانِى} makes either ^{حَرَانِى} or ^{حَرَانِى}.

- A دَرَّابَجَرْدُ or دَرَّابَجَرْدُ has دَرَّاورِدِي , as well as the regular formation;
[مانِي *Manes* makes مَنَوِي and مَانِي . D. G.]

REM. e. Quite peculiar are: تِهَامِي (with the art. الْتِهَامِي), fem. تِهَامِيَّة , from تِهَامَةٌ , *Tihāma*; شَامِي (with the art. الشَّامِي), fem. شَامِيَّة , from الشَّامُ *Syria*; and يَمَانِي (with the art. الْيَمَانِي), fem. يَمَانِيَّة , from الْيَمَنُ *el-Yemèn*; instead of تِهَامِي , شَامِي , and يَمِنِي , which

- B are also used. The forms تِهَامِي , شَامِي , and يَمَانِي likewise occur.
Comp. the words ثَمَان and رَبَاع and شَنَاحِي (شَنَاح).

255. The letter ي in words of the forms فَعِيلَةٌ and فُعِيلَةٌ , when not derived from verba mediae rad. geminatae or infirmæ (و or ي), is rejected, the kèsra of فَعِيلَةٌ being at the same time changed into fèthā* ;

- C as فَرِيضَةٌ a statute, فَرَضِي ; جَزِيرَةٌ an island, or الْجَزِيرَةُ *Mesopotamia*, جَزَرِي ; الْمَدِينَةُ *el-Medīna*, مَدَنِي ; سَفِينَةٌ a ship, سَفِنِي ; جُحَيْنَةٌ جُحَيْنِي (tribes), جُحِنِي . But, if they come from verba mediae rad. geminatae or mediae و vel ي , they remain unchanged; as حَقِيقَةٌ reality,

حَقِيقِي ; حَدِيدَةٌ a piece of iron, an iron tool, حَدِيدِي ; قُلْبِيَّةٌ a small jug, قُلْبِي .—In the forms فَعِيل and فُعِيل , the ي is rejected only when

- D the third consonant of the radical is و or ي ; as عَدِي , غَنِي (tribes), عَدَوِي , غَنَوِي ; عَلِي , قُصِي (men), عَلَوِي , قُصَوِي . Otherwise it remains unchanged, as تَمِيم (a tribe), تَمِيمِي ; عَقِيل (a man), عَقِيلِي ; زَبِيد (a town), زَبِيدِي ; نَمِير (tribes), نَمِيرِي , عَقِيلِي .

* [According to Zamahsari, *Faikh* i. 160 the same thing happens to the و of the form فُعُولَةٌ , as in شَنَوِي (شَنَوِي) from شَنَوَةٌ , غَضَبِي from غَضَبَةٌ . Comp. also *Mufaṣṣal* 90, l. 7 and *Sibawèh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ *nature*, طَبِيعِيّ; مَدِينَةٌ *a city*, مَدِينِيّ (to distinguish it from
 مَدَنِيّ *belonging to el-Medina*), جَزِيرِيّ *belonging to Algiziras* in
 Spain (to distinguish it from جَزَرِيّ *Mesopotamian*); عَمِيرِيّ, سَلِيمِيّ,
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes); خُرَيْبِيّ from خُرَيْبَةٌ (a place); قُرَيْشِيّ,
 ثَقِيفِيّ, عَتِكِيّ; قَقَمِيّ, سَلَمِيّ, هَذَلِيّ, قَرَشِيّ (tribes), فُقَيْمِيّ, سَلَمِيّ, هَذَلِيّ
 (tribes), ثَقَفِيّ, عَتَكِيّ; خَرِيفِيّ *autumn*, خَرَفِيّ. نَبِيّ, *a prophet*, B
 makes نَبَوِيّ, from the assimilated form نَبِيّ.

REM. b. Words of the form قَيْل (for فَعِيل, § 242) from radicals
 mediae و et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form قَيْل; as سَيِّد *a lord or master*,
 طَائِبِيّ *good*, طَائِبِيّ. But طَيّ (a tribe) has طَائِبِيّ. —The
 same remark applies to every penultimate double ي with kèsra
 (ي); as أُسَيْدِيّ, dimin. of أُسُود *black*, حُمَيْرِيّ, dimin. of حِمَار *C*
an ass, حُمَيْرِيّ. [But أُسَيْدِيّ as a tribal name has أُسَيْدِيّ.]

256. The ي productionis of the nomen patientis in verba tertie
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèṭḥa; as مَرْمُوتِيّ *thrown*, مَرْمُوتِيّ. But
 many grammarians prefer to reject both the ي productionis and the
 radical ي, so that the relative adjective coincides in form with the
 nomen patientis, مَرْمُوتِيّ. D

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from
 verba tertie و (§ 244), is rejected, and the second radical takes fèṭḥa
 instead of ḍamma; as عَدَوْتِيّ *a female enemy*, عَدَوْتِيّ. Many, however,
 form عَدَوْتِيّ from both عَدُوّ and عَدَوْتِيّ.

A

II. *Changes of the Final Radicals و and ی.*

258. The *ʿlif maksūra* (ل or ی, § 7, rem. b), as the third radical of a *trilateral* noun, is changed into و before adding the termination *ـى*; as *فَتًى* a youth, *فَتَوًى*; *رَحًى* a mill, *رَحَوًى*; *عَصًى* a staff, *عَصَوًى*; *قَدًى* a mote, *قَدَوًى*. But if the noun has *four* letters, the final ی (ل does not occur in such words in good Arabic) may either be changed

B into و, which is the better form, or be rejected; as *أَعْمًى* purblind, *مَلَبًى* or *مَلَبَوًى* a musical instrument, *مَلَبًى* or *مَلَبَوًى*; *مَعْنًى* meaning, *مَعْنَوًى* or *مَعْنًى*. If the noun contains *five* or more letters, the ی is always rejected; as *مُصْطَفًى* chosen, *مُصْطَفًى*.—The same rules apply to the final ی of radicals *tertiæ* و et ی, which falls away in some nouns after *kèsra* (see § 167, b, β); but it must be borne in mind that the missing ی is to be counted as one of the letters of the word, and also, if it be changed into و, that the *kèsra* always becomes *fèthā*. E.g. *عَمًى* (for *عَمًى*) blind, *عَمَوًى*; *شَجًى* (for *شَجًى*) sorrowful, *شَجَوًى*; *قَاضًى* (for *قَاضًى*) a judge, *قَاضًى* (which is the preferable form) or *قَاضَوًى*; *مُعْتَدًى* (for *مُعْتَدًى*), *مُشْتَرًى* (for *مُشْتَرًى*), *مُسْتَعْلًى* (for *مُسْتَعْلًى*), *مُشْتَرًى*, *مُعْتَدًى*, *مُسْتَعْلًى*.

REM. α. The addition of the feminine termination *ة* does not affect the rule of formation; as *دَوَاة* an inkhorn or writing-case, *دَوَوًى* one who carries an inkhorn; *حَمَاة* Hamā (חמא), *חמוי*; *חאנא*, a district in Palestine, *شُرَوًى*; *مِرْقَاة* a ladder, *مِرْقَوًى*; *حَانِيَة* a wine-shop, *حَانَوًى* or *حَانًى* a vintner.

REM. b. Such forms as *دَوَوًى* for *دَوَاتًى*, *مَعْنَوًى* for *مَعْنَوًى*, and *مُصْطَفَوًى* for *مُصْطَفًى*, are modern and corrupt.

259. The hêmza of the termination *āl* (the *ʿlif madduda*, § 23, A rem. a), is always changed into *و*; as *عَذْرَاءٌ* a virgin, *عَذْرَاوِيٌّ* (a town in Persia), *بَيْضَاوِيٌّ*; *خُنْفَسَةٌ* the black beetle, *خُنْفَسَاوِيٌّ* *Zachariah*, *زَكْرِيَّاوِيٌّ*. But in the termination *āl*, whether the hêmza be sprung from an original radical *و* or *ي*, or be not a radical but merely the so-called *هَمْزَةُ الْإِلْحَاقِ* (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into *و*; as *تَأْتِي* the letter B *كِسَائِيٌّ*, *رِدَائِيٌّ*, *تَأْتِي*, *كِسَاءٌ* a robe, *سَمَاءٌ* the heaven, *سَمَائِيٌّ*, *رِدَائِيٌّ*, *سَمَائِيٌّ*, or *تَأْتِي*, *رِدَاوِيٌّ*, *كِسَاوِيٌّ*, *سَمَاوِيٌّ*; *عِلْبَاءٌ* a large sinew in the neck, *حِرْبَاءٌ* a male chameleon, *بَاقِلَاءٌ* the bean, *عِلْبَائِيٌّ*, *حِرْبَائِيٌّ*, *بَاقِلَائِيٌّ*. On the contrary, if the hêmza be an original *أ*, it always remains unaltered; as *قَرَأَ* (rad. *قَرَأَ*), *قَرَأْتِي*.

REM. The termination *āl* is very rarely dropped in proper C names; as *حُرُورِيٌّ*, *جَلُولِيٌّ*, *حُرُورَاءٌ*, *جَلُولَاءٌ* (places). In a few cases too the letter *ن* is substituted for the hêmza; as *رَوْحَاءٌ* (a place), *رَوْحَانِيٌّ*, *بَهْرَاءٌ* (a tribe), *بَهْرَانِيٌّ*, *صَنْعَاءٌ* (a city in el-Yemen), *صَنْعَانِيٌّ*; with which compare the Hebrew forms *נְשִׁילַי*, *נְשִׁילַי*, from *נִשְׁלָה*, *נִשְׁלָה*.

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as *أَبٌ*, *أَخٌ*, *حَمٌ*, *لُغَةٌ*, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as *و*, whether it was originally *ي* or not. E.g. *أَبٌ* (for *أَبَوَانِ*, dual *أَبَوَانِ*) a father, *أَبَوِيٌّ*; *أَخٌ* (for *أَخَوَانِ*, du. *أَخَوَانِ*) a brother, *أَخَوِيٌّ*; *حَمٌ* (for *حَمَوَانِ*) a husband's father or brother, *حَمَوِيٌّ*;

- A مُنَّةٌ (rad. لغو) *a dialect*, لُغَوِيٌّ ; لِثَّةٌ (rad. لثى) *the gum*, لِثَوِيٌّ ; مِئَةٌ (rad. مائى) *a hundred*, مِئَوِيٌّ ; أُمَةٌ (rad. امو) *a female slave*, أُمَوِيٌّ ; سَنَةٌ (rad. سنو) *a year*, سَنَوِيٌّ ; ابْنٌ (for بَنَى, du. ابْنَانِ) *a son*, ابْنِيٌّ or بَنَوِيٌّ ; اِسْمٌ (rad. سمو) *a name*, اِسْمِيٌّ or سِمَوِيٌّ (from سَمَر) ; اِسْتٌ (rad. سته) *podex*, اِسْتِيٌّ or سَتِيٌّ (from سَتَه) or سَبِيٌّ (from سَه) ; يَدٌ (for يَدَى, du. يَدَانِ) *a hand*, يَدِيٌّ or يَدَوِيٌّ ; دَمٌ *blood*, دَمِيٌّ or دَمَوِيٌّ ; غَدٌ *tomorrow*, غَدِيٌّ or غَدَوِيٌّ.

REM. a. اُخْتُ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتِيٌّ and بِنْتِيٌّ, as well as أَخَوِيٌّ and بَنَوِيٌّ. شَفَةٌ, *a lip*, has the three forms شَفَوِيٌّ, شَفَهِيٌّ, or شَفِيٌّ ; حِرٌّ, *vulva*, makes حِرِّيٌّ or حِرْجِيٌّ (from حِرْج) . شَاءِيٌّ and شَاهِيٌّ, شَاوِيٌّ (شَاءَ) has شَاءِيٌّ.

- REM. b. Where the original form was فَعْلٌ, some retain the gèzin ; as جِرْجِيٌّ, سِمَوِيٌّ, غَدَوِيٌّ, دَمَوِيٌّ, يَدِيٌّ.

261. The third radical و or ي of the forms فَعْلٌ and فَعْلَةٌ is retained unchanged ; as نَحْوٌ *grammar*, نَحْوِيٌّ *a grammarian* ; ظَبِيٌّ *a gazelle*, ظَبَوِيٌّ ; غَزْوَةٌ *a foray*, غَزَوِيٌّ ; رِشْوَةٌ *a bribe*, رِشَوِيٌّ ; عُرْوَةٌ *a handle*, عُرَوِيٌّ ; قَرْيَةٌ *a village*, قَرْيِيٌّ ; دُمِيَّةٌ *an image*, دُمِيٌّ. But

- D if the final ي of فَعْلَةٌ be changed into و, the second radical takes fèthā, as قَرْوِيٌّ, دَمَوِيٌّ, قَبَوِيٌّ, from قَرْيَةٌ, دُمِيَّةٌ, and قَنِيَّةٌ *a possession* ; a rule which is extended by some to words in which the third radical was originally و, as عُرَوِيٌّ, رِشَوِيٌّ, غَزَوِيٌّ, from عُرْوَةٌ, etc.—If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fèthā, and final ي is converted into و ; as طَيٌّ (for طَوِيٌّ) *a fold*, طَوَوِيٌّ ; حَيٌّ (for حَيِيٌّ) *living*, حَيَوِيٌّ ; لَيَّةٌ *a*

twist or *turn*, لَوَوِيَّ : حَبِيَّ *a snake*, حَبَوِيَّ.—In words of the form A *فُعَالَةٌ*, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِيَّ ; but final ي is changed into hêmza, as سَقَايَةٌ *a drinking-vessel*, سَقَايِيَّ *a sort of lizard*, عَطَايِيَّ.—Words of the form آيَةٌ *a sign*, ثَايَةٌ *a place where cattle, etc., rest at night*, رَايَةٌ *a banner*, make آيِيَّ, آثِيَّ, or آوِيَّ, etc.

REM. a. بَدَوِيَّ *a desert*, makes irregularly بَدَوِيَّ (instead of B *بَدَوِيَّ*) *an inhabitant of the desert, a Bédawi*.

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فَعِيلٌ, etc. from verba tertiæ rad. و et ي, reject the ي productionis and change a radical ي into و ; as غَنَوِيَّ : غَنِيَّ *(a town)*, ضَرَوِيَّ : ضَرِيَّ *(rarely أَمِيَّ, and, though very incorrectly, أَمَوِيَّ)*. See §§ 255-6. C

III. Changes in the Vocalisation.

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fèthā ; as كَبِدِيَّ : كَبِدٌ *the liver*, مَلِكِيَّ : مَلِكٌ *a king* ; شَقَرِيَّ : شَقَرَةٌ *(a tribe)*, نَمَرِيَّ : نَمِرٌ *(tribes)*, أَلْصَدِفِيَّ : أَلْصَدِفُ. So also in فَعِلٌ, as دَوَلِيَّ : دَوْلٌ *(a tribe)*. But in فَعِلٌ, the kèsra may be retained, as إِبِلِيَّ or إِبِلِيَّ : إِبِلٌ *camels*. D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of el-Medīna) the forms تَغْلِبِيَّ and يَثْرِبِيَّ are admissible, though تَغْلِبِيَّ and يَثْرِبِيَّ are preferred ; أَذْرَعَاتُ makes أَذْرَعِيَّ : أَذْرَعِيَّ, أَثْبَجَانِيَّ and أَثْبَجَانِيَّ, as well as أَثْبَجَانِيَّ.

- A **263.** Kèsra or damma of the penultimate consonant is changed into fèthā in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و ; as جَزَرِيّ, الْجَزِيرَةُ ; غَنِيّ, غَنَوِيّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيّ from أَلْبَصْرَةُ, دُهْرِيّ from أَلْحَرَمُ *the sacred territory of Mèkka*, إِمْسِيّ from أَمْسٍ *yesterday*, a grammar can take no account.
- B

- 264.** If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ إِسْنَادِيّ) or (تَرْكِيبٌ إِسْنَادِيّ), as تَأَبَّطُ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيّ, mixed compound) as مَعْدِيكِرُب, a man's name, بَعْلَبَكْلَا, the towns of Ba'albèk and Kālīkalā,—then the second word is omitted, and the termination يّ appended to the first ; as بَعْلِيّ, مَعْدِيّ, بَرَقِيّ, تَأَبَّطِيّ, قَالِيّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبٌ father, ابْنٌ son, أُمٌّ mother, or بِنْتُ daughter, it is rejected, and يّ appended to the governed word ; as بَكْرِيّ, أَبُو بَكْرٍ ; ابْنُ الزُّبَيْرِ ; أُنْدُقِيّ, ابْنُ الْأَنْدُقِ ; بَيْهَسِيّ, أَبُو بَيْهَسَ ; حَنْفِيّ, أَبُو حَنِيفَةَ ; زُبَيْرِيّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as
- D

* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat*.

in *غُلَامٌ حُسَيْنٌ*, *the slave of Hossein*,—the first word is rejected, and A the second takes *حُسَيْنِي* as *حُسَيْنِي*. (b) But if the idea of definiteness is no longer present to the mind of the speaker, then: (a) in cases where no uncertainty can arise as to the person intended, *حُسَيْنِي* is attached to the first word, and the second is omitted; as *فَخَرَّ الْبَدِينِ*; *عَبِيدِي*. *عَبِيدُ اللَّهِ*: *نِظَامِي*. *نِظَامُ الْمَلِكِ*: *تَقْوِي*. *تَقِيّ الدِّينِ*: *فَخَرِي*: *تَيْبِي*. *تَيْمُ الْإِلَاتِ*: *أَنْفِي*. (*Camel's-nose*, nickname of a man). *أَنْفُ الْتَاقَةِ* B: *عَبْدِي*. *عَبْدُ الْقَيْسِ*: *مَرُؤِي* or *إِمْرئِي*. *إِمْرُؤُ الْقَيْسِ*: *سَعْدِي*. *سَعْدُ الْعَشِيرَةِ*: *وَادِي*: *وَادِي الْقَرَى*; but (β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as *وَادِي*: *مَنَايِي*. *عَبْدُ مَنَايِ*: *أَشْهَلِي*. *عَبْدُ الْأَشْهَلِ*: *مُطَلَبِي*. *عَبْدُ الْمُطَلَبِ*: *أَزْدِي*. *أَزْدُ شُوْءَ*. *حِجَارِي*. *Guadalarara* in Spain, makes *شُوْءَ* (a tribe) *شُوْءِي* or *شَنَايِي* (from the assimilated form *شُوْءَ*).

REM. α. In the case of the *مُرَكَّبَاتُ مَرْجِيَّةٍ*, some allow a C double formation, from both parts of the word; e.g. from *رَامِرْمُرُ*, *رَامِي هُرْمُرِي*. In later times it became very common to form the *nisba* from the whole compound word, as *رَامِرْمُرِي*; and this license was extended to innumerable names which fall under the class B. For example: from *بَيْتُ سَوَانِي*, with the article *بَيْتُ سَوَانِي*; from *تَلُّ عُكْبَرَا* and *تَلُّ مَنَسَ* and *تَلُّ عُكْبَرِي* D; from *دَارُ الْقُطْنِي*, *دَارُ الْقُطْنِي*; from *عَيْنُ زُرْبِي*, *عَيْنُ زُرْبِي*; from *دَيْرُ عَاقُولِي*, *دَيْرُ عَاقُولِي*; from *نَهْرُ تَيْرِي*, *نَهْرُ تَيْرِي*; from *مَرُؤُ الرُّودِ*, *مَرُؤُ الرُّودِ*; from *وَادِي أَشِي*, *وَادِي أَشِي*; *Guadix* in Spain, *وَادِي أَشِي*; from *تَاجُ مَلِكِي*, *تَاجُ مَلِكِي*; *عَبْدُ الْمَلِكِ*, *عَبْدُ الْمَلِكِ*. To this stage of the language, too, belong such words as *دُونِي* from *دُونُ* (a

- A family in Spain); أَبُو مَالِكٍ from بُومَالِكِي; [أَبُو مَالِكٍ a woman of the Benu 'Adi (§ 21, c, footn.)]; بُوجِدِي an ignoramus (Fr. *abécédaire*), from اَبَجِد 'abufed, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. حَضْرَمُوتُ from حَضْرَمُوتُ Hadramaut; عُبْدَرِي from

- B from عَبْد الدَّارِ (a family in Mekkā); عَبْد الْقَيْسِ from عَبْقَسِي (a tribe); عَبْد شَمْسٍ from عَبْسِي (a tribe); رَأْسِ عَيْنٍ from رَسَعْنِي (a village in Egypt); رَأْسِ عَيْنٍ from رَسَعْنِي (a village in Egypt); شَبْرِي from شَرْبَلَالِي (a village in Egypt); طَبْرِسْتَانُ the name of a poet, whose mother was from طَبْرِسْتَانُ, and his father from خَوَارِزْمُ.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but

- C always from the singular; e.g. فَرَضِي acquainted with the divine institutions, from فَرِضَةٌ plur. فَرَائِضُ; حَصِيرِي a seller of mats, from حَصِير plur. حَصَر; صَحْفِي one who makes mistakes in reading manuscript, also a learner or student, from صَحِيفَةٌ a written sheet, a letter, a book, plur. صُحُف or صَحَائِفُ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D e.g. أَنْبَارُ (plur. of نَمِر a leopard) the tribe of 'Anmār, أَنْبَارِي; كِلَابُ (plur. of كَلْب a dog), the tribe of Kilāb, كِلَابِي; هَوَازِنُ (a tribe), هَوَازِنِي; مَدَائِنُ (the name of a city, Ctesiphon, properly the plur. of مَدِينَةٌ), مَدَائِنِي; الْأَنْصَارُ the Helpers (of Muḥammad, epithet of the tribes of el-'Aus, الْأَوْسُ, and el-Hazraǧ, الْأَحْزَرَجُ, at el-Medina), أَنْصَارِي; الْأَعْرَابُ the Arabs of the desert,

أَعْرَابِيّ ³ [الْأَحْلَافُ] ³ the confederate tribes, أَحْلَافِيّ ³, as 'Omar is called in a A tradition; الْأَبْنَاءُ ³ the Persian colonists in el-Yèmen, أَبْنَاوِيّ ³. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطٌ (plur. of نَمِطٌ) rugs, أَنْمَاطِيّ ³ a maker or seller of rugs; كُتُبٌ (plur. of كِتَابٌ) books, كُتُبِيّ ³ a bookseller; حُصُرٌ (plur. of حَصِيرٌ) mats, حُصُرِيّ ³ a maker or seller of mats; قَوَارِيرٌ (plur. of قَارُورَةٌ) glass bottles, قَوَارِيرِيّ ³ a dealer in B bottles; مَنَاحِلٌ (plur. of مَنَحْلٌ) sieves, مَنَاحِلِيّ ³ a maker or seller of sieves; سَاعَاتٌ (plur. of سَاعَةٌ) watches, سَاعَاتِيّ ³ a watchmaker; مَشَاعِلِيّ ³ a bearer of the cresset called مَشْعَلَةٌ; خَرَائِطُ (plur. of خَرِيطَةٌ) pouches or bags, خَرَائِطِيّ ³ one who makes or sells them; جَرَائِحُ (pl. of جَرَايِحٌ) wounds, جَرَائِحِيّ ³ a surgeon; صِفَاتٌ (pl. of صِفَةٌ) qualities, attributes, صِفَاتِيّ ³ one who recognises in God attributes distinct from C His essential nature; فَرَضِيّ ³ صُحُفِيّ ³ فَرَائِضِيّ ³. Similar forms in Syriac, of early date, are نَعْمَا ³, belonging to women, from نَعْمَا, plur. of [ܢܥܡܐ], a woman, and صُهَبَا ³ from صُهَبَا, plur. of صُهَبَا.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter; as كَمْ ³ how much? كَمَيّْ ³ or كَمِيّ ³; لَبِيّ ³ or لَبِيّ ³ not, لَبِيّ ³. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوّ ³ or لَوّ ³; or else a fèthā is inserted between the two wāws, as لَوَوِيّ ³. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيْ ³ that, كَيْوِيّ ³; in, فَي ³, كَيْوِيّ ³.

A **فِيَوِي**. If the second letter be a quiescent **êlif**, there is inserted between it and the termination **ي** a **hêmza**, which may be changed into **ا و** ; as **لَا** not, **لَاي** or **لَاوِي**. The pronoun **مَا** *what?* forms **مَاي** and **ماهي**.

267. We have seen above (§§ 231, 232) that the termination **اَن** or **اِئ** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may herē be given,

as **تَبَّهَانُ** *daring, reckless*; **صِفَّتَانُ** or **صِفَّتَانُ** *strong, robust*; **جُبَّتَانُ** *clamorous, vociferous*; **إِنْفَخَانُ** *corpulent*; **أُسْحَلَانُ** or **مُسْحَلَانُ** *tall or straight-haired*; **مَلْعَعَانُ** *vile, sordid*; **كُذْبُدْبَانُ** and **مَكْذُبَانُ** or **مَكْذَبَانَةُ** *mendacious*. Hence we may form from many nouns a relative adjective ending in **اِئِي**, as the grammarians say, **لِتَأْكِيدِ** *to strengthen the relation*; e.g. from **مَنْظَرُ** *aspect, appearance*,

the ordinary nisba is **مَنْظَرِي**, but **مَنْظَرَانِي** = **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **شَعْرَانِي** *having much or long hair* (**شَعْرُ**), **لِحْيَانِي** *having a long beard* (**لِحْيَةُ**), **جُمَّانِي** *having a large head of hair* (**جُمَّةٌ**), **رَقَبَانِي** *bull-necked* (**رَقَبَةُ** the neck), **جُسْمَانِي** *large in the body* (**جِسْمُ**), **إِنْفَخَانِي** *corpulent*, **إِسْحَلَانِي** *tall or long-bearded*, **مُسْحَلَانِي** *tall or straight-haired*, **نَفْسَانِي** [**حَوْصَلَةٌ**] *having a large crop or craw* (**حَوْصَلَةٌ**),

صَيْدَلَانِي *smiting with the evil eye* (from **نَفْسُ** in the sense of *eye*), **صَيْدَانِي** *a drugseller* (from original **صَنْدَلَانِي** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِي** *a fruiterer*, **بَاقِلَانِي** *one who sells beans*, **بَاقِلَانِي** *one who sells sesame*, instead of **فَاكِهِي**, **بَاقِلِي**, **بَاقِلَانِي** or

١٢٦
 ١٢٧
 ١٢٨
 ١٢٩
 ١٣٠
 ١٣١
 ١٣٢
 ١٣٣
 ١٣٤
 ١٣٥
 ١٣٦
 ١٣٧
 ١٣٨
 ١٣٩
 ١٤٠
 ١٤١
 ١٤٢
 ١٤٣
 ١٤٤
 ١٤٥
 ١٤٦
 ١٤٧
 ١٤٨
 ١٤٩
 ١٥٠
 ١٥١
 ١٥٢
 ١٥٣
 ١٥٤
 ١٥٥
 ١٥٦
 ١٥٧
 ١٥٨
 ١٥٩
 ١٦٠
 ١٦١
 ١٦٢
 ١٦٣
 ١٦٤
 ١٦٥
 ١٦٦
 ١٦٧
 ١٦٨
 ١٦٩
 ١٧٠
 ١٧١
 ١٧٢
 ١٧٣
 ١٧٤
 ١٧٥
 ١٧٦
 ١٧٧
 ١٧٨
 ١٧٩
 ١٨٠
 ١٨١
 ١٨٢
 ١٨٣
 ١٨٤
 ١٨٥
 ١٨٦
 ١٨٧
 ١٨٨
 ١٨٩
 ١٩٠
 ١٩١
 ١٩٢
 ١٩٣
 ١٩٤
 ١٩٥
 ١٩٦
 ١٩٧
 ١٩٨
 ١٩٩
 ٢٠٠
 ٢٠١
 ٢٠٢
 ٢٠٣
 ٢٠٤
 ٢٠٥
 ٢٠٦
 ٢٠٧
 ٢٠٨
 ٢٠٩
 ٢١٠
 ٢١١
 ٢١٢
 ٢١٣
 ٢١٤
 ٢١٥
 ٢١٦
 ٢١٧
 ٢١٨
 ٢١٩
 ٢٢٠
 ٢٢١
 ٢٢٢
 ٢٢٣
 ٢٢٤
 ٢٢٥
 ٢٢٦
 ٢٢٧
 ٢٢٨
 ٢٢٩
 ٢٣٠
 ٢٣١
 ٢٣٢
 ٢٣٣
 ٢٣٤
 ٢٣٥
 ٢٣٦
 ٢٣٧
 ٢٣٨
 ٢٣٩
 ٢٤٠
 ٢٤١
 ٢٤٢
 ٢٤٣
 ٢٤٤
 ٢٤٥
 ٢٤٦
 ٢٤٧
 ٢٤٨
 ٢٤٩
 ٢٥٠
 ٢٥١
 ٢٥٢
 ٢٥٣
 ٢٥٤
 ٢٥٥
 ٢٥٦
 ٢٥٧
 ٢٥٨
 ٢٥٩
 ٢٦٠
 ٢٦١
 ٢٦٢
 ٢٦٣
 ٢٦٤
 ٢٦٥
 ٢٦٦
 ٢٦٧
 ٢٦٨
 ٢٦٩
 ٢٧٠
 ٢٧١
 ٢٧٢
 ٢٧٣
 ٢٧٤
 ٢٧٥
 ٢٧٦
 ٢٧٧
 ٢٧٨
 ٢٧٩
 ٢٨٠
 ٢٨١
 ٢٨٢
 ٢٨٣
 ٢٨٤
 ٢٨٥
 ٢٨٦
 ٢٨٧
 ٢٨٨
 ٢٨٩
 ٢٩٠
 ٢٩١
 ٢٩٢
 ٢٩٣
 ٢٩٤
 ٢٩٥
 ٢٩٦
 ٢٩٧
 ٢٩٨
 ٢٩٩
 ٣٠٠
 ٣٠١
 ٣٠٢
 ٣٠٣
 ٣٠٤
 ٣٠٥
 ٣٠٦
 ٣٠٧
 ٣٠٨
 ٣٠٩
 ٣١٠
 ٣١١
 ٣١٢
 ٣١٣
 ٣١٤
 ٣١٥
 ٣١٦
 ٣١٧
 ٣١٨
 ٣١٩
 ٣٢٠
 ٣٢١
 ٣٢٢
 ٣٢٣
 ٣٢٤
 ٣٢٥
 ٣٢٦
 ٣٢٧
 ٣٢٨
 ٣٢٩
 ٣٣٠
 ٣٣١
 ٣٣٢
 ٣٣٣
 ٣٣٤
 ٣٣٥
 ٣٣٦
 ٣٣٧
 ٣٣٨
 ٣٣٩
 ٣٤٠
 ٣٤١
 ٣٤٢
 ٣٤٣
 ٣٤٤
 ٣٤٥
 ٣٤٦
 ٣٤٧
 ٣٤٨
 ٣٤٩
 ٣٥٠
 ٣٥١
 ٣٥٢
 ٣٥٣
 ٣٥٤
 ٣٥٥
 ٣٥٦
 ٣٥٧
 ٣٥٨
 ٣٥٩
 ٣٦٠
 ٣٦١
 ٣٦٢
 ٣٦٣
 ٣٦٤
 ٣٦٥
 ٣٦٦
 ٣٦٧
 ٣٦٨
 ٣٦٩
 ٣٧٠
 ٣٧١
 ٣٧٢
 ٣٧٣
 ٣٧٤
 ٣٧٥
 ٣٧٦
 ٣٧٧
 ٣٧٨
 ٣٧٩
 ٣٨٠
 ٣٨١
 ٣٨٢
 ٣٨٣
 ٣٨٤
 ٣٨٥
 ٣٨٦
 ٣٨٧
 ٣٨٨
 ٣٨٩
 ٣٩٠
 ٣٩١
 ٣٩٢
 ٣٩٣
 ٣٩٤
 ٣٩٥
 ٣٩٦
 ٣٩٧
 ٣٩٨
 ٣٩٩
 ٤٠٠
 ٤٠١
 ٤٠٢
 ٤٠٣
 ٤٠٤
 ٤٠٥
 ٤٠٦
 ٤٠٧
 ٤٠٨
 ٤٠٩
 ٤١٠
 ٤١١
 ٤١٢
 ٤١٣
 ٤١٤
 ٤١٥
 ٤١٦
 ٤١٧
 ٤١٨
 ٤١٩
 ٤٢٠
 ٤٢١
 ٤٢٢
 ٤٢٣
 ٤٢٤
 ٤٢٥
 ٤٢٦
 ٤٢٧
 ٤٢٨
 ٤٢٩
 ٤٣٠
 ٤٣١
 ٤٣٢
 ٤٣٣
 ٤٣٤
 ٤٣٥
 ٤٣٦
 ٤٣٧
 ٤٣٨
 ٤٣٩
 ٤٤٠
 ٤٤١
 ٤٤٢
 ٤٤٣
 ٤٤٤
 ٤٤٥
 ٤٤٦
 ٤٤٧
 ٤٤٨
 ٤٤٩
 ٤٥٠
 ٤٥١
 ٤٥٢
 ٤٥٣
 ٤٥٤
 ٤٥٥
 ٤٥٦
 ٤٥٧
 ٤٥٨
 ٤٥٩
 ٤٦٠
 ٤٦١
 ٤٦٢
 ٤٦٣
 ٤٦٤
 ٤٦٥
 ٤٦٦
 ٤٦٧
 ٤٦٨
 ٤٦٩
 ٤٧٠
 ٤٧١
 ٤٧٢
 ٤٧٣
 ٤٧٤
 ٤٧٥
 ٤٧٦
 ٤٧٧
 ٤٧٨
 ٤٧٩
 ٤٨٠
 ٤٨١
 ٤٨٢
 ٤٨٣
 ٤٨٤
 ٤٨٥
 ٤٨٦
 ٤٨٧
 ٤٨٨
 ٤٨٩
 ٤٩٠
 ٤٩١
 ٤٩٢
 ٤٩٣
 ٤٩٤
 ٤٩٥
 ٤٩٦
 ٤٩٧

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is **فُعَالِيٌّ**; as **رُؤَاسِيٌّ** *having a large head*: **أُذَانِيٌّ**, **أُنَافِيٌّ**, *having a large or long nose, ears, arms*; **أَيَارِيٌّ**, **سُتَامِيٌّ**. Another rare form is exemplified by **شَدَقَمٌ** and **أَشْدَقٌ** and **أَسْتَه**.

(ε) *The Abstract Nouns of Quality*, أَسْمَاءُ الْكَيْفِيَّةِ.

268. The feminine of the relative adjective serves in Arabic as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit*, *keit*, *schaft*, *thum*, and to English ones in *head*, *dom*, *ty*, etc. E.g. **الْإِلَهِيَّةُ** [and **الْإِلَهَانِيَّةُ** D. (G.)] *the divine nature, Godhead* (**الْإِلَهُ** *God*); **إِنْسَانِيَّةُ** *humanity* (**إِنْسَانٌ** *a human being*); **الرُّبُوبِيَّةُ** *Lordship, Godhead* (**الرَّبُّ**); **رُجُولِيَّةُ** *manhood*; [**خُصُوصِيَّةُ** or **خُصُوصِيَّةُ** *particularity*]; **وَصْفِيَّةُ** *substantivity, adjectivity*, from **اِسْمٌ** *a substantive*, and **وَصْفٌ** *an adjective*; **أَمْكَنِيَّةُ** *the belonging to the fully-inflected class* (**أَمْكَنٌ** *of nouns*); **مَاهِيَّةُ** *substance, quiddity* (**مَا** *what!*); **مَائِيَّةُ** *wateriness* (**مَاءٌ** *water*); **جَمِيعِيَّةُ** *totality*; **شَاعِرِيَّةُ** *what constitutes the being a poet, the poetic mind or temperament*; **مَفْهُومِيَّةُ** *the capability of being understood, intelligibility*; **اَلْحَنَفِيَّةُ** *what constitutes being a Hanafite, the school of*

A *the Hanāfites*; *النَّصْرَانِيَّةُ* *Christendom, the Christian religion*; *الْيَهُودِيَّةُ* *Judaism.*

REM. In a few cases the termination *وَت* borrowed from the Aramaic *ܐܬܐ*, is similarly employed; as *لَاهُوتُ* *divinity*, (*اَلْاِلهِيَّةُ*), *نَاسُوتُ* *humanity* (*اَلْاِنْسَانِيَّةُ*), *مَلَكُوتُ* *kingdom* (*اَلْمَلَكُوتُ*), *جَبَرُوتُ* *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (ξ) *The Diminutive.*

269. The diminutive, *اَلْاِسْمُ الْمَصْغَرُ* or *اَلتَّصْغِيرُ*, and *اَلْاِسْمُ الْمَحَقَّرُ* (*اَلتَّكْصِيرُ* or *اَلْاِسْمُ الْكَبِيرُ*), when formed from a *triliteral* noun (*اَلْاِسْمُ الْكَبِيرُ* or *اَلتَّكْصِيرُ*), takes the form *فُعَيْلٌ*; as *رَجُلٌ* *a man*, *رَجَيْلٌ*; *كَلْبٌ* *a dog*, *كَلْبَيْلٌ*; *عَمْرُو* (*Amr* (a man's name)), *عَمَيْرٌ*; *جَبَلٌ* *a hill*, *جَبَيْلٌ*. When the noun is *quadriliteral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* *a scorpion*,

C *أَرْطَى*; *مُسَيْجِدٌ*, *مَسْجِدٌ* *a mosque*; *دِرْهَمٌ*, *دِرْهَمٌ* *a dirham*; *عَقِيرَبٌ* *a kind of tree*, *أَرْطِطٌ* (for *أَرْطِطِي*). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is *فُعَيْعِيلٌ*; as *عُصْفُورٌ* *a sparrow*, *مُفَيْتِيحٌ*, *مِفْتَاحٌ* *a key*; *عُصْفِيرٌ*.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as *أَبْنِي*, *أَخِي*, *بَنِي*) or contempt (as *عَدْنِي*), and even enhancement (*اَللَّتَّعْظِيمِ*, as *دَوْبِيَّةٌ* *a great misfortune*, *صَدِيقٌ* *a terrible year of drought or dearth*, *خَيْرٌ* *the very best*, *صَدِيقٌ* *a special friend*), [*اَلدَّهْمِيَّةُ* *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form *فُعَيْعِلٌ*; as *أَزْرَقٌ* *blue*, *أَزْرَقِي*; *مِعْطَفٌ* *a mantle*, *مِعْطَفِي*. See however § 283.

REM. c. The first syllable of the form **فُعِيل** is occasionally A pronounced with kèsra instead of damma, when the second radical of the primitive is **ی**; as **بَيْيْتُ**, **شَيْيَخ**, **نَيْيَب**, for **بَيْتُ**, **شَيْخ**, **نَيْب**, **نَيْيَب**, from **بَيْت**, **شَيْخ**, and **نَاب** (for **نَيْب**).

REM. d. Traces of this diminutive form in Aramaic are **ܕܚܝܬܐ**, a youth (**ܕܠܝܬܐ**, from **ܕܠܝܬܐ**), and **ܕܚܝܬܐ** a fawn (**ܕܠܝܬܐ** from **ܕܠܝܬܐ**). In Hebrew we may perhaps consider as such, **זָעִיר** little, a little (**זָעִיר**), **בְּלִיטָה** a band of fugitives, **צִפִּיפֹן** the cerastes, a sort of snake (**צִפִּי**), and **אַמְיִנֹן** (from **אַמְנֹן**, a con- B temptuous diminutive, like **אַלְחִינֵל**). If so, the vowel **ִ** must be regarded as a weakening of **ִ** (orig. **ִ**), like **בְּלִיטָה** for **בְּלִיטָה** (**בְּלִיטָה**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قُفَيْفَة**, the diminutive of **قُفَة**, a basket, is sounded *kʷifʷə* or *gʷifʷə*, in post-biblical Hebrew **קופֿיפֿה** and **קופֿיפֿה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **הַ**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **קִבֵּיל** a little before, **בְּעֵד** a little after, **פּוֹיֵץ** a little above, **דּוֹבֵן** a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns D which have already the measure of a diminutive, as **חֲמִיל**, a kind of small bird, **חֲמִיל** a bay horse.

270. When the noun contains five letters, of which the fourth is strong, or more than five, the diminutive **فُعَيْل** is commonly formed from the first four, and the rest are rejected; as **سَفَرَجَل** a quince,

A **عَنْيَكِبَ** *a spider*, **عَنْيَدِلَ** *a nightingale*; **سُقَيْرَجٌ**. But if there be among the consonants several servile letters, these are rejected, or some of them; as **أَبْيَرَقٌ** *thick gold-brocade*, **إِسْتَبْرَقٌ**; **مُتَدَحْرِجٌ** *rolling oneself*, **دُحِيرَجٌ**; **مُسْتَكْمِلٌ** *trying to render perfect*, **مُتَدَحْرِجٌ**; **مُقْعِنَسٌ** *having a hump in front*, **مُخَيَّرٌ** (for **مُخَيِّرٌ**), and not **مُخَيَّرٌ**; **مُخَيَّرٌ**.

B **رَم.** *a.* The rule as to quinqueliterals like **سَقَرَجَلٌ** is not always strictly observed. Thus **جَحْمَرِشٌ** *a fat, lazy, old woman*, **فَرْزَدُقٌ** *a burnt cake*, and **قُدْعَمِلٌ** *a big camel or a little, ugly woman*, are said to make either **جَحْمَرِشٌ**, **فَرْزَدُقٌ**, or **قُدْعَمِلٌ**, **قُدْعَمِلٌ**.

رَم. *b.* If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.

C In **مُسْتَكْمِلٌ**, for example, **م** is preserved in preference to **س** or **ت**, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of **عَلْنَدَى**, *a sort of thorn*, is either **عَلْنَدٌ** or **عَلِيدٌ** (for **عَلِيدَى**); of **قَلْنَسَوَةٌ**, *a sort of cap*, **قَلْنَسَةٌ** or **قَلْنِسَةٌ**; of **حَبْنَطَى**, *short and big-bellied*, **حَبْنَطٌ** or **حَبِيطٌ** (for **حَبِيطَى**).

D **رَم.** *c.* The termination **أَن**, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as **زَعْفَرَانٌ** *saffron*, **زُعْفِرَانٌ**; **أَقْعَوَانٌ** *a male snake*, **أَقْعِيَانٌ**.

رَم. *d.* Nouns containing five or more consonants do not exceed the form **فُعَيْعِلٌ**, as **قُرْعَبَلَانَةٌ** *a tick*, **قُرْعَبَةٌ**; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in *rem. b*, and in § 269). In place of the rejected consonants, however,

ى may be inserted immediately before the last letter; as سُفَيْرِيْج, A
مُكَيِّمِل, عُتَيِّكِب, and the like.

271. The feminine terminations مَـ, ىـ, and لَـ; the relative termination تىـ; the ending اُنَ in adjectives of which the feminine is فعلى, and in proper names; the dual and plural terminations اِنَ, اُونَ, and اَات; and the second syllable of the plural form اُفْعَال are all disregarded. The diminutives must be formed out of the B preceding consonants, and these terminations added to them. Eg. قَلْعَةٌ a castle, قُلَيْعَةٌ; طَلْحَةٌ (a man's name), طُلَيْحَةٌ; مَسْلَمَةٌ (a man's name), مَسْلَمَةٌ; سَلَمَى (a woman's name), سَلَمَى; حُبْلَى pregnant, حُبْلَى; حَبْلَى (a woman's name), حَبْلَى; حَمْرَاءَ red, حَمْرَاءَ; عَبْقَرَى (from a place called عَبْقَر, supposed to be inhabited by the *giinn*) demoniacal, mighty, perfect, عَبْقَرَى; عَبْقَرَى belonging to el-Basra, بَصْرَى; بُصْرَى (fem. سَكَرَى) drunken, C بُصْرَى; سَلْمَانُ (a man's name), سَلْمَانُ; سَلْمَانُ two Muslims, سَلْمَانُ; مُسْلِمُونَ Muslims, مُسْلِمُونَ; مُسْلِمَات Muslim women, مُسْلِمَات; أُبْيَات camels, أُبْيَات; أَصْحَابُ companions, أَصْحَابُ; أَلْفَاظُ words, أَلْفَاظُ; أُجَيْمَانُ verses, أُجَيْمَانُ.

REM. a. The fem. ىـ is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as D قَرْقَرَى the back, قَرْقَرَى; قَرْقَرَى a riddle, قَرْقَرَى. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ى, may be omitted; as حَبَارَى a bustard, حَبَارَى or حَبَارَى (for حَبَارَى).

REM. b. Other plurals, besides اُفْعَال, of the class called جُمُوعُ اَلْفَعْلَة (see § 307) form their diminutives regularly; viz. اُفْعَل, as وَلَدَةٌ children, وَلَدَةٌ; غُلَامَةٌ boys, slaves, غُلَامَةٌ; اُفْعَل, as

- A أَكَلَبُ *dogs*, أَكَلِبٌ; أَضْلَعُ *ribs*, أَضْلَعٌ; and أَفْعَلَةٌ, as أَجْرَبَةٌ *bags*, أَجْبِرَةٌ; أَصْبِيَةٌ; أَغْلِمَةٌ *boys, slaves*, أَغْلِمَةٌ; أَصْبِيَةٌ *children*, أَصْبِيَةٌ. In regard to the جُمُوعُ الْكَثَرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءُ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شُوَيْعِرٌ (see § 277); دُورٌ *houses*, دُوَيْرَاتٌ, from دَارٌ, دَوِيرَةٌ (see § 274). Or we may have recourse to the جَمْعُ الْقَلَّةِ, if such exist; e.g. فُتَيَّانٌ *youths*, فُتَيَّانٌ, from فُتَيَّ, فُتَيَّانٌ, or فُتَيَّةٌ, from the plural فُتَيَّةٌ; أَذِلَّةٌ *base fellows*, أَذِلَّةٌ, from أَذِلَّةٌ, أَذِلَّةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).
- B

272. The termination اُنْ in *triliteral* nouns, of which the feminine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِلٌ; as شَيْطَانٌ *power, a sultan*, سُلَيْطَانٌ; سُرْحَانٌ *a wolf*, سُرْحَانٌ; شَيْطَانٌ *a devil*, شَيْطَانٌ; رِيحَانٌ *sweet basil*, رِيحَانٌ.
- C

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obèidu 'llāh; مَعْدِيكَرْبُ, مَعْدِيكَرْبُ; حَضِرَمَوْتُ, حَضِرَمَوْتُ.
- D

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هِنْدٌ (a woman's name), هِنْدَةٌ; شَمْسٌ *the sun*, شَمْسَةٌ; دَارٌ *a house*, دَارَةٌ; سِنٌ *a tooth*, سِنَةٌ; إِبِلٌ *camels*, إِبِلَةٌ; غَنَمٌ *a flock of sheep or goats*, غَنَمَةٌ; عَيْنٌ *an eye or fountain*, عَيْنَةٌ or عَيْنَةٌ (see § 269, rem. c).

But if the primitive has a nomen unitatis, ة is not appended to the A diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شُجَيْرٌ, but شَجَرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقَرَةٌ *an ox or cow*, بُقَيْرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e.g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ة B is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ, *war*, makes حُرَيْبٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; ذَوْدٌ, *a herd of she-camels*, ذَوَيْدٌ; عَرَبٌ *Arabs*, عُرَيْبٌ; قَوْسٌ, *a bow*, قُوَيْسٌ; نَعْلٌ *a shoe*, نُعَيْلٌ; عَرُوسٌ *a bride*, عُرَيْسٌ; قُلُوصٌ *a young she-camel*, قُلَيْصٌ, [D. G.]; whilst قُدَّامٌ, *the front*, and وَرَاءٌ, *the rear or back*, have قُدَيْدِمَةٌ, and وَرَيْئَةٌ (for وَرَيْئَةٌ). قَوْمٌ *one's people or tribe*, which is masc. and fem., has قُوَيْمٌ or قُوَيْمَةٌ; C but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رَهَيْطٌ and نَفَيْرٌ. عُرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عُرَيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from verba mediae rad. geminatae are resolved; as تَلٌّ *a hill*, تَلَيْلٌ; طُسٌ *a cup* (Fr. *tasse*), طُسَيْسٌ; مَدَّةٌ *time*, مَدَيْدَةٌ.

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بُوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نُيَيْبٌ; رِيحٌ (رَوْحٌ) *wind*, رُوَيْحَةٌ; مَيْسِرٌ (مَيْسَرٌ) *rich*, مُوَيْسِرٌ; قِيَمَةٌ (قَوْمَةٌ) *price, value*, قُوَيْمَةٌ; رُوَيْحَةٌ; مَوْزَنٌ (مَوْزَانٌ) *a pair of scales*, مُوَيْزَيْنٌ.

A REM. *شَيْءٌ*, a thing, commonly makes *شُيُوءٌ* (for *شُيُوءٌ*), and vulgarly *شُيُوءٌ*, instead of *شَيْءٌ*. From *بَيْتٌ* a house, *شَيْخٌ* an old man, *عَيْنٌ* an eye or fountain, *بَيْضَةٌ* an egg, and *ضَيْعَةٌ* a farm, may be formed *بُيُوتٌ*, *شُيُوءٌ*, *عُيُوءٌ*, *بُيُوضَةٌ*, and *ضُيُوعَةٌ*, but the regular forms are preferable. Conversely, *عِيدٌ*, a festival, though derived from the radical *عود*, makes *عُيُودٌ*, following the plural *أَعْيَادٌ*.

277. If the second letter be either a servile *clif*, or an *clif*, the origin of which is unknown, it is changed into *و*; as *شَاعِرٌ* a poet, *شُوعِرٌ*; *دَاهِيَةٌ* a calamity, *دُويِهَةٌ*; *فَارِسٌ* a horseman, *فُويرِسٌ*; *خَاتَمٌ* a signet-ring, *خَاتَمٌ*; *دَابَّةٌ* an animal, *دُويِبَةٌ* (for *دُويِبَةٌ*); *عَاجٌ* ivory, *عُويَجٌ*; *صَابَةٌ* a certain bitter tree, *صُويِبَةٌ*.

REM. a. Words of the form *فَاعِلٌ*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *وَأَصِلٌ*, *وَأُوصِلٌ*, not *وُوصِلٌ*. In other cases this change is optional, as in *أُرِيئُ* for *وُرِيئُ*, formed according to § 283 from *أُورِقٌ*.

REM. b. Words of the form of *دُويِبَةٌ* sometimes substitute *لَـ* for *مَـ*, to lighten the pronunciation, as *دُويِبَةٌ* and *دُويِبَةٌ*, the latter for *دُويِبَةٌ*, from *شَابَةٌ* a young woman. [Oomp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *ي* of the diphthong *مَـيَ* into *مَـيَ*; as *غُلَامٌ* a youth, a slave, *غُلَمٌ*; *طَعَامٌ* food, *طَعَمٌ*; *أَكُولٌ* a glutton, *أَكِيلٌ*; *ظَلِيمٌ* a mule ostrich, *ظَلَمٌ*; *جَدْوَلٌ* a brook, *جَدِيلٌ*; *أَسْوَدٌ* black, *أَسِيدٌ*; *فَتًى* a youth, *فَتًى*; *عَصَا* a staff, *عَصَا*; *رَحَى* a mill, *رَحَى*; *عُرْوَةٌ* a handle, *عُرْوَةٌ*.

REM. a. The forms *جُدِيُولٌ* and *أُسَيُودٌ* are also used.

REM. b. In words of which the second and third radicals are contracted into *مَـيَ*, these letters must be separated, and treated according to this rule and § 276; e.g. *طَوًى* a fold (*طَوًى*), *طَوًى*; *حَيَّةٌ* a snake, (*حَيَّةٌ*), *حَيَّةٌ*.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as يَحْيَى *Yahyā* (*John*), يُحَى (for يُحْيَى); (for يُحْيَى); أَحْوَى *black*, أُحَى (for أُحْيَى); صَبَى *a boy*, صَبَى (for صَبَّى); عَدُوٌّ *an enemy*, عَدَى (for عَدَيْتُ); عَطَا *a gift, pay*, عَطَى (for عَطَيْتُ); سَمَاءٌ *the sky or heaven*, سَمِيَّةٌ; إِدَاوَةٌ *a small water-skin*, (for إِدَاوَتِي); مُعَاوِيَةٌ (*a man's name*), مُعِيَّةٌ (for مُعَيَّتُهُ).

REM. Instead of أُحَى, some say أُحْيُو (accus. أُحْيَوِي, like B أُسَيُّو, § 278, rem. a), others أُحَى (accus. أُحَى, for أُحْيَى, like أُسَيِّد, § 278), and others still, but irregularly, أُحَى. —From مُعَاوِيَةٌ the forms مُعْيُوَّة and مُعَيَّة are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination َ in exchange (§ 206), resume C the و in their diminutives; as عِدَّةٌ *a promise*, وَعِيدَةٌ; جِدَّةٌ *affluence*, وَجِيدَةٌ; شَيْءٌ *being spotted, spots*, وَشَيْءٌ.

REM. They are distinguished by the َ from the diminutives of the form فَعْلٌ in the same verbs; such as وَعِيدٌ from وَعَدٌ, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination َ or not,—recover it in the diminutive. D E.g. أَبٌ *a father* (أَبُو), أَبَيْتٌ; أَخٌ *a brother* (أَخُو), أَخَيْتٌ; دَمٌ *blood*, دُمَيْتٌ; يَدٌ *a hand*, يَدَيْتٌ; حَرْجٌ *vulva*, حَرْجَيْتٌ; مَاءٌ *water*, مَوَيْتٌ and مَوِيَّتٌ; شَاةٌ *a sheep or goat*, شَوَيْتٌ; شَفَاةٌ *a lip*, شَفَيْتٌ; أَمَةٌ *a maidservant*, أَمَيْتٌ; لُغَةٌ *a dialect*, لُغَيْتٌ; سَنَةٌ *a year*, سَنَيْتٌ and سَنِيَّتٌ; هَنَةٌ *a thing*, هَنَيْتٌ, هَنِيَّتٌ, and هَنِيَّةٌ.

REM. a. فَمْرٌ, *mouth*, of which the radical is فَوْهٌ or فَوَهٌ, forms its diminutive accordingly, فَوَيْتٌ.

REM. b. A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, نَوَّيسٌ (for هَآئِرٌ, § 240, rem. b) *feeble*, هَوَّيْرٌ (for شَوَّيْكَ) *bristling (with weapons)*, مَيِّتٌ (for مَيِّتٌ, § 242) *dead*, خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been مَيِّتٌ, شَوَّيْكَ, هَوَّيْرٌ, أَنَيْسٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـٍ, as قَوَّيْضٌ from قَاضٍ *a judge*, رَوَّيْعٌ from رَاعٍ *a pastor*. * D. G.]

B 282. Those nouns which, after having lost their third radical, take a prosthetic êlif, reject the êlif, and recover their original letter. E.g. اِسْمٌ *a name*, سُمِيٌّ; ابْنٌ *a son*, بَنِيٌّ; اِستٌ *the anus*, سْتَمِيَّةٌ.

REM. The diminutives of أُخْتٌ *sister*, بَنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of أَخٌ, ابْنٌ, and هَنْتٌ, and distinguished in the first two by the fem. termination; أُخَيَّةٌ, بَنِيَّةٌ, أُخَيَّةٌ (see § 281).

C 283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. عَاطِفٌ, مِعْطَفٌ; هَمِيمٌ, هَمَامٌ; سَوِيْدٌ, أَسْوَدٌ; قَضَى, قَاضٍ; حَمِيْدٌ, حَامِدٌ; حَرِيْثٌ, حَارِثٌ; قَرِيْبٌ, قَرِيْبٌ; عَصِيْفٌ, عَصْفُوْرٌ; أَرِيْقٌ, أَوْرَقٌ; نَفِيْعٌ, نَافِعٌ; مَعِيْدِيٌّ, مَعْدِيٌّ. This sort of diminutive is called مَعْيِدِيٌّ, مَعْدِيٌّ, the softened or curtailed diminutive.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـَة, this termination falls away; e.g. حَارِثَةٌ (a name), حَرِيْثٌ. (b) Fem. nouns in ـَى and ـَاءَ reject these terminations and take ـَة; as حَبِيْلَةٌ, حُبْلَى; رَأَى, رَأَتْ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُؤُوسٌ *A*
عَشِيَّةٌ or عَشِيٌّ: مُغِيرَبَانِ *sunset*, دُؤُوبِحْنِ: دُخَانٌ *smoke*,
إِنْسَانٌ: عَشِيْشِيَّانِ, عَشِيْشِيَّانِ, عَشِيْشِيَّةٌ, عَشِيْشَةٌ *nightfall*,
a human being, أَنْيْسِيَّانِ: لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur.
أَصْلَانِ: أَبْنِيُونِ. (أَبْنٍ) sons (plur. of أَبْنٍ): لَيَالٍ *for* لَيَالِي
أَصِيلٍ *the evening*), أَصِيلَانِ, أَصِيلَالِ, and أَصِيَالِ.
Further, دِينَارٌ *a dinār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, B
a collection of poems, a public office or bureau, دُؤُوبِيْنِ, as if from
دَوَانٌ and دِنَارٌ (see § 305, II., rem. b): دِيْبَاجٌ *brocade*, دُيْبِيْجٌ or
دُيْبِيْجٌ, as if from دَبَاجٌ.

(η) *Some other Nominal Forms.*

285. (a) The form فَعْلَةٌ frequently means *a small piece of* C
anything; as فِلْدَةٌ, فِلْدَةٌ, *a piece*, كِسْرَةٌ *a fragment*, جَذْوَةٌ *a firebrand*,
a live coal, خِرْقَةٌ *a rag*, فِرْقَةٌ *a sect*, حِصَّةٌ *a portion*, خِطَّةٌ *a piece of*
land, an allotment.—(b) The form فُعْلَةٌ is often used to signify *a small*
quantity, such as can be contained in a place at once; as قُبْضَةٌ *a*
handful; مُضْغَةٌ, ثَقْمَةٌ, أَكْلَةٌ, *a morsel, a mouthful*; بُلْعَةٌ, جُرْعَةٌ, *a gulp*,
a sup or sip; شُرْبَةٌ *a draught (of water)*. It also denotes *colour*; as
خُمْرَةٌ *redness*, صُفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish* D
brown.

286. (a) The form فِعَالٌ indicates *vessels and implements*; as
وِعَاءٌ, إِنَاءٌ, *a vessel*, جِرَابٌ *a bag*, حِلَابٌ *a milk-pail*, خِلَالٌ *a wooden pin*,
سِقَاءٌ *a water-skin*, شِرَاكٌ *the thong or strap of a sandal*, لِبَاسٌ *a garment*,
رِدَاءٌ, إِزَارٌ, certain garments, لِحَافٌ *a coverlet, a pelisse*.—(b) The form
فُعَالٌ denotes *diseases*; as حُمَامٌ *a fever*, زُكَامٌ *a cold*, سُعَالٌ *a cough*,

- A **ضَدَاعٌ** *a headache*, **طَحَالٌ**, **كَبَدٌ**, *disease of the spleen* (**طَحَالٌ**), *of the liver* (**كَبِدٌ**)*.

- 287.** (a) The form **فَعَالَةٌ** indicates *a post or office*; as **كِتَابَةٌ** *the post of secretary* (**كَاتِبٌ**); **وَلَايَةٌ**, **عِمَالَةٌ**, *the post of governor* (**عَامِلٌ**); **إِمَارَةٌ** *the office of emir* (**أَمِيرٌ**); **خِلَافَةٌ** *the caliphate*; **نَيْبَةٌ** *deputyship* (**نَائِبٌ**); **قِيَادَةٌ** *the post of general* (**قَائِدٌ**); **عِرَاقَةٌ** *the post of inspector, centurion, etc.* (**عَرِيفٌ**).—(b) The form **فَعَالَةٌ** denotes *small portions* which are broken off or thrown away; as **بُرَادَةٌ**, **قُرَاضَةٌ**, *filings*; **بُرَايَةٌ** *chips, shavings*; **قُلَامَةٌ**, **قُصَاصَةٌ**, *parings*; **كُنَاسَةٌ**, **كُسَاحَةٌ**, **قُمَامَةٌ**, *sweepings*; **رُضَاضَةٌ** *brayed or pounded fragments*; **كُسَارَةٌ** *broken pieces*; **قُطَاعَةٌ** *cuttings*; **عُجَانَةٌ** *a little food got ready in haste*; **عُفَاوَةٌ** *a small quantity of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form **فُعَالٌ**, indicating a larger quantity, as **دُقَاتٌ**, **حُطَامٌ**, **كُسَارٌ**, **رُضَاضٌ**, **قُمَامٌ**, **بُرَآءٌ**.

- 288.** The form **فَعَالَةٌ** (the feminine of **فَعَالٌ**, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.
- D E.g. **بُرَادَةٌ** *a vessel or stand for cooling water*; **حَرَّاقَةٌ** *a fire-ship, a gully*; **رَعَادَةٌ**, **عَرَادَةٌ**, **دَبَابَةٌ**, *engines of war*; **طَرَّاحَةٌ** *a mattress or cushion*, *a fishing-net*; **زَرَّاقَةٌ** *a short javelin*; **طَرَادَةٌ** *a spear, a bolt*; **حَرَّاضَةٌ** *a*

* [According to D. H. Müller (*Asma'i's Kitāb al-Fark*, p. 26 *seqq.*) the forms **فُعَالٌ**, **فَعَالَةٌ** and **فَعِيلٌ** are often used to denote excretions, as *spittle or phlegm* **بَصَاقٌ**, **لُعَابٌ**, **مَجَاجٌ**, **مَجَاجَةٌ**, **رَوَّالٌ**, **رَعَامٌ**, **رَغَامٌ**, **لُعَامٌ**; *sweat* **رُعَافٌ**, **رُعَافٌ**, **رُشِيخٌ**, **رُشِيخٌ**, **صَوَاحٌ**; *blood issuing from the nose* **رُعَافٌ**; *excrements* **سُلَاحٌ**; *sperma* **سُلَالَةٌ**; *drippings* **قُطَارَةٌ**. D. G.]

place where potash is made (by burning the plants called حُرْضُ); A
جَصَاصَةٌ a place where gypsum or plaster (جِصٌّ) is made; *كَلَّاسَةٌ* a
chalk-pit or quarry (كِلْسٌ); *مَلَّاحَةٌ* a salt-pan or salt-mine (مِلْحٌ);
قَيَّارَةٌ a well of bitumen (قَارٌ); *جَبَّاسَةٌ* a place where gypsum is found
or prepared; *زَّرَّاعَةٌ* a land that is sown. Hence the tropical application
of this form to persons, as an intensive (§ 233, rem. c).

REM. As فَعَالَةٌ has been transferred from things to persons, as
an intensive adjective, so also فَاعِلَةٌ (§ 233, rem. c); for سَاقِيَةٌ is B
a camel that draws water, an irrigating machine, a water wheel;
سَانِيَةٌ, a water-wheel and the camel that works it; رَاوِيَةٌ, a water-skin,
a camel that carries or draws water; دَاعِيَةٌ, a call or invitation;
عَادِيَةٌ, a hindrance, an injury; etc.

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three C
classes; (a) those which are only *masculine* (مَذَكَّرٌ); (b) those which
are only *feminine* (مَوْثَثٌ); (c) those which are both masc. and fem.,
or, as it is usually phrased, of the *common* gender.

REM. a. None of the Semitic languages have what we call the
neuter gender.

REM. b. Feminines may be either *real* or *natural* (مَوْثَثٌ حَقِيقِيٌّ),
as امْرَأَةٌ a woman, نَاقَةٌ a she-camel; or *unreal*, *unnatural* (غَيْرُ
حَقِيقِيٌّ), or *tropical* (مَجَازِيٌّ), as الشَّمْسُ the sun, نَعْلٌ a shoe or D
sandal, ظُلْمَةٌ darkness, بُشْرَى good news.

290. That a noun is of the *fem.* gender may be ascertained
either (a) from its *signification*, or (b) from its *form*.

a. Feminine by signification (الْمَوْثَثُ الْمَعْنَوِيُّ) are:—

(a) All common nouns and proper names which denote females,
as أُمٌّ a mother, عَرُوسٌ a bride, عَجُوزٌ an old woman, [خَادِمَةٌ] a female

A *servant*]; مَرِيَمَ *Mary*, هِنْدَ *Hind*, سَعَادَ *Su'ād*, زَيْنَبَ *Zẓinḥ* [; or that are represented as females, as شَعُوبَ *Death*, ذُكَا *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضَ *country*, بُقْعَةَ *place*, مَدِينَةَ *city*, بَلَدَةَ *town*, and قَرْيَةَ *village*, are feminine*; as مِصْرَ *Egypt*, مَحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامَ *Syria*, الْعِرَاقَ *the Irak*, دَابِقَ *Wāsiṭ*, مَنَى *Manā*; but they may also be inflected

B as diptotes, and are then feminine, as مَنَى *Manā*, etc.

REM. The names of the quarters or directions, as أَمَامَ *the front*, خَلْفَ *the rear*, وَرَاءَ *the rear*, may also be treated as feminine, following the gender of جِهَةً *direction*.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحَ *wind*, and نَارَ *fire*, are feminine; as قَبُولَ *the east wind*, دَبُورَ *the west wind*, شَمَالَ *the north wind*, جَنُوبَ *the south wind*; سَعِيرَ *blazing fire*, جَحِيمَ *hell-fire*, [جَهَنَّمَ] سَقَرَ *hell-fire*.

Except إِعْصَارَ *a dust-storm with whirlwinds*, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدَ *a hand*, رِجْلَ *a leg or foot*, عَيْنَ *an eye*, أُذُنَ *an ear*, سِنَ *a tooth*, كَتِفَ *a shoulder*, سَاقَ *a shank*, رَحِمَ *the womb*, اِسْتِ *the anus*.

D REM. رَأْسَ *the head*, وَجْهَ *the face*, أَنْفَ *the nose*, فَمَ *the mouth*, صَدْرَ *the breast*, ظَهْرَ *the back*, [خَدَّ *the cheek*,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمَ *relationship*. [قَدَمَ *is sometimes masc. and so كَفَ*.]

* [Some admit also the use of the masculine gender, because the word مِصْرَ *is masc.*, بَلَدَ *masc. or fem.* See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(c) Collective nouns (شِبْهُ الْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep or goats*.

b. Feminine by form (الْمَوْثُ اللَّفْظِيُّ) are :—

(a) Nouns ending in ةَ ; as جَنَّةٌ *a garden*, ظِلْمَةٌ *darkness*, حَيَاةٌ, or حَيَوَةٌ, *life*.

(β) Nouns ending in ىَ or لَ (êlif maksûra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, تَوْمَى *blame*, أَرْبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْزَى *goats*, بُهْمَى *barley-grass*, الدُّنْيَا *the world*, رُؤْيَا *a vision or dream*, بُشْرَى *good news*, حُمَى *a fever*.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْزَى, and بُهْمَى regard C them as masculine, the ى being considered as an اِلْفِ اِلْحَاقِ [§ 252].

(γ) Nouns ending in آلَ, when that termination does not belong to the root; as صَحْرَاءٌ, بَيْدَاءٌ, *a plain or desert*, ضَرَاءٌ *harm, mischief*, بَغْضَاءٌ *hatred*, قَاصِعَاءٌ *a jerboa's hole*, جُبْرِيَاءٌ *glory (of God), pride (of man)*, خُيَلَاءٌ *vainglory, arrogance*, سَيْرَاءٌ *a sort of striped cloth*.

REM. A few nouns ending in ةَ, and those verbal adjectives D to which ةَ is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ *a successor, deputy, or caliph* (compare in Italian *il podestà*), عَلَامَةٌ *very learned*, رَاوِيَةٌ *a traditionary*.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A أَرْضُ <i>the earth, the ground, the floor.</i>	عَقْرَبُ <i>a scorpion.</i>
بئرُ <i>a well.</i>	عِيرُ <i>a caravan.</i>
حَرْبُ <i>war.</i>	فَأْسُ <i>an axe.</i>
خَمْرُ <i>wine.</i>	الْفِرْدَوْسُ <i>Paradise.</i>
دِرْعُ <i>a coat of mail.</i>	أَقْعَى <i>a viper.</i>
دَلْوُ <i>a bucket.</i>	[قُدُومُ <i>an adze.</i>]
B دَارُ <i>a house.</i>	كَأْسُ <i>a cup.</i>
رَحَى <i>a mill.</i>	[كَرِشُ or كَرِشُ <i>the maw.</i>]
رِيحُ <i>wind.</i>	مَنْجَنُونُ <i>a water-wheel.</i>
الشَّمْسُ <i>the sun.</i>	مَنْجَنِيْقُ <i>a catapult.</i>
ضَبُعُ <i>a hyæna.</i>	مُوسَى <i>a razor.</i>
[طَاغُوتُ <i>idol.</i>]	نَارُ <i>fire.</i>
عَرُوضُ <i>metre.</i>	نَعْلُ <i>a shoe or sandal.</i>
C عَصَا <i>a staff.</i>	نَفْسُ <i>the soul.</i>
عُقَابُ <i>an eagle.</i>	نَوَى <i>a traveller's destination.</i>

REM. Of these **حَرْبُ**, **خَمْرُ**, **دِرْعُ**, **دَلْوُ**, **دَارُ**, **رِيحُ**, **ضَبُعُ**, **مَنْجَنِيْقُ**, and **نَارُ**, are occasionally used as masculine; whilst **دِرْعُ** *a woman's shift*, **شَمْسُ** *a collar or pendant*, and **فِرْدَوْسُ** *a garden or park*, are masculine. Those who say **مُوسَى** instead of **مُوسَى**, regard the word of course as masculine.

D **292.** Masculine or feminine are :—

(a) Collective nouns (**أَسْمَاءُ الْجَمْعِ**), chiefly denoting animals and plants, which form a *nomen unitatis*; e.g. **حَمَامُ** *pigeons*, **شَاةُ** *sheep* or *goats*, **بَقَرُ** *cattle*, **جَرَادُ** *grasshoppers, locusts*, **نَحْلُ** *bees*; **شَجَرُ** *trees*, **نَخْلُ** *palm-trees*, **تَمْرُ** *dates*; [**شَعِيرُ** *barley* (gen. masc.)]; **سَحَابُ** *clouds*, **لَبْنُ** or **لَبْنُ** *bricks*, **ذَهَبُ** *gold*. These are masc. by form, fem. by signification (**الْجَمَاعَةُ** *totality*).

[(b) Collective nouns (أَسْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمُ one's people or tribe, رَهْطٌ do., نَفَرٌ a small number of men (3--7), نَاسٌ men (gen. masc.), تَجَرٌ a company of merchants, رَكْبٌ a company of wayfarers, etc. But أَهْلٌ and آلٌ one's family, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this elif*.

[(d) The nomina verbi (*maṣḍar*). One may say أَوْجَعَنِي ضَرْبُكَ B and أَوْجَعَتْنِي ضَرْبُكَ *your striking caused me pain**. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of أُنْثَى; a verb, taking that of فَعَلَ; and a particle, taking that of حَرَفٌ. But a particle is more usually feminine, following the gender of أَدَاءٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ الْتَائِمَةُ). Such mere words are treated like proper names, and therefore do not take the article, as هَذَا مَاءٌ or هَذِهِ مَاءٌ, *this word* مَاءٌ (*water*).

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ the armpit (gen. masc.).]

إِزَارٌ an article of dress.

آلٌ the mirage.

بَشَرٌ a human being, human beings.

بَطْنٌ the belly (gen. masc.)

بَعِيرٌ camel (gen. masc.).

إِبْهَامٌ the thumb or great toe (gen. fem.).

ثَدْيٌ a breast (mamma).

* [This seems to be the explanation of صَوْتُ being used as a fem. noun, *Hamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A ثَعْلَبُ *a fox.*
 جَنَاحُ *a wing (gen. masc.).*
 حَالُ *state, condition (gen. fem.).*
 حَانُوتُ *a booth, a shop.*
 خَيْالٌ *a phantom.*
 أَرْنبُ *a hare (gen. fem.).*
 دُكَانُ *a shop.*
- B ذِرَاعُ *cubit (gen. fem.).*
 ذَنْوَبُ *a large bucket.*
 رُوحُ *spirit, soul [when signifying a celestial being always masc.]*
 رُقَاقٌ *a street or lane.*
 زَنْدُ *the upper of the two pieces of wood, used in producing fire (gen. masc.).*
- C سَبِيلُ *a path, a road.*
 سُرَى *journeying by night.*
 سِكِّينُ *a knife (gen. masc.).*
 سِلَاحُ *a weapon, weapons.*
- D سُلْطَانُ [prop. authority, hence] *power, a sovereign.*
 سَلَمٌ *peace.*
 سُلَّمُ *a ladder.*
 سَمَاءُ *the sky or heaven, the clouds, rain.*
 سُورٌ *a wall (gen. masc.).*
 سُوْدٌ *a market.*
- إِصْبَعُ *a finger (gen. fem.).*
 صِرَاطُ *a way, a road (via strata).*
 صُلْحُ *peace.*
 صَاعُ *a measure for corn, etc.*
 ضَحَى *the forenoon.*
 ضَرْبُ *white honey.*
 ضِرْسُ [ضِرْسٌ] *a tooth.*
- طَبَاعُ *nature, natural disposition [gen. fem.).*
 طَرِيقُ *a road.*
 عَجَزُ *the hinder part, the rump [gen. fem.).*
 عَرَسُ *a wedding, a marriage.*
 عَسَلُ *honey.*
 عَنْبَرُ [عَنْبَرٌ] *ambergris.*
 عُنُقُ *the neck.*
 عَنَكْبُوتُ *a spider (gen. fem.).*
 فَرَسُ *a horse [gen. fem.).*
 فُلْكَ *a ship.*
 فِهْرُ [فِهْرٌ] *a stone for bruising perfume.]*
 قِدْرُ *a pot, a kettle (gen. fem.).*
 قَفَا *the nape of the neck.*
 قَلِيبُ *a well.*
 قَوْسُ *a bow (gen. fem.).*
 كَبِدُ *the liver.*

كَرَاعٌ <i>the tibia or shin-bone.</i>	مَعَى <i>an intestine (gen. masc.).</i> A
لِسَانٌ <i>the tongue. •</i>	مِلْحٌ <i>salt (gen. fem.).</i>
لَيْلٌ <i>the night (gen. masc.).</i>	مُلْكٌ <i>dominion.]</i>
مِسْكٌ <i>musk (gen. masc.).</i>	هُدًى <i>the right direction.]</i>

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore arm,* سَآءٌ *a roof or ceiling, and usually عُرْسٌ a wedding-feast, are masculine.* B

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمٌ *the mouth*, and مَرْكَبٌ *a boat or ship*, are used as feminine; whilst عَضُدٌ *the upper arm*, كَتِفٌ *the shoulder*, [كَرِشٌ *the maw*,] and بَيْتْرٌ *a well*, become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire*, كَبِدٌ *the liver*. C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations مَيَّ, مَيَّة, or مَيَّة (§ 290, b).

REM. Only مَيَّة is appended to the masculine without farther affecting the form of the word; مَيَّ and مَيَّة have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is مَيَّة; as عَظِيمٌ *great*, عَظِيمَةٌ; ضَارِبٌ *striking*, ضَارِبَةٌ; نَدَمْتُ *repentant*, نَدَمْتُ; فَرِحْتُ *glad*, فَرِحْتُ; مَضْرُوبٌ *struck*, مَضْرُوبَةٌ; جَدُّ *a grandfather*, جَدَّةٌ *a grandmother*; فَتًى (for فَتًى) *a young man*, فَتَاةٌ (for فَتَاةٌ) *a young woman*. D

[REM. a. The hêmza of the termination مَيَّة of nouns derived from verbs *tertiae* و or ي may be replaced, before مَيَّة, by the radical letter, as سَآءٌ from سَآءٌ, سَقَايَةٌ from سَقَا, *a water-carrier*, but the

- A forms with hēmza, as *سَقَاءَةٌ*, *غَرَاءَةٌ*, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. *ة* is a compromise in orthography between the original *ت*, *at*, the old pausal form *ه*, *ah*, and the modern *ه*, *a*, in which last the *h* is silent (see the footnote to p. 7 *supra*). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B 295. Feminines in *ة* are formed:—

(a) From adjectives of the form *فَعْلَانُ*, the feminine of which is *فَعْلَى*; as *غَضْبَانُ* *angry*, *غَضْبَى*; *سَكْرَانُ* *drunk*, *سَكْرَى*; *شَبَعَانُ* *sated*, *شَبَعَى*; *ظَمْأَانُ*, *طَمْأَانُ*, *thirsty*, *عَطْشَانُ*, *عَطْشَى*; *غَرْنَانُ* *hungry*, *غَرْنَى*; *خَشْيَانُ* *timid, fearing*, *خَشْيَى*; *مَلْأَانُ* *full*, *مَلْأَى*.

(b) From adjectives of the form *أَفْعَلُ*, when they have the superlative signification, and are defined by the article or by a fol-

- C lowing genitive, in which case the feminine is *فَعْلَى*; as *الْأَكْبَرُ* *the largest*, *الْكُبْرَى*; *الْأَصْغَرُ* *the smallest*, *الصَّغْرَى*; *الْأَعْظَمُ* *the greatest*, *العَظْمَى*; *كُبْرَى الْمَدِينِ* *the largest of the cities*.

REM. a. Adjectives of the forms *فَعْلَانُ* and *فَعْلَانُ* form their feminine by adding *ة*: as *سَيْفَانُ* *tall and slender*, *سَيْفَانَةٌ*; *عُرْيَانُ* *naked*, *عُرْيَانَةٌ*.

- D REM. b. The feminine of *الْأَوَّلُ* (for *الْأَوَّلُ* or *الْأَوَّلُ*) *the first*, is *الْأَوَّلَى*; that of *آخَرُ* (for *الْآخَرُ*) *other, another, آخرى*. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral *أَحَدُ*, *one*, has *إِحْدَى*.

REM. c. There are some feminine adjectives of the form *فَعْلَى*, not superlatives, without any corresponding masculines; as *أُنْثَى* *female, feminine*, *حُبْلَى* *pregnant*, *رُبَى* *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in **أَلْ** are formed from adjectives of the form **A أَفْعَل**, which have not the comparative and superlative signification; as **أَصْفَرُ** *yellow*, **صَفْرَاءُ**; **أَجْبَرُ** *of pleasing aspect*, **جَهْرَاءُ**; **أَحْدَبُ** *hump-backed*, **حَدْبَاءُ**. Many of these adjectives are not in actual use in the masculine; as **هَطَلَاءُ** *heavy and continuous (rain)*, **حَسَنَاءُ** *beautiful*, **شَوْكَاءُ** *rough to the feel* (a new dress), **أَلْعَرَبُ الْعَرَبَاءُ** *the Arabs of pure race*.

REM. The form **فَعْلَاءُ** sometimes serves as feminine to **فَعْلَانُ**, B e.g. **جَذَلَانُ** *joyful*, **جَذَلَاءُ**; **حَيْرَانُ** *perplexed, amazed*, **حَيْرَى** and **حَيْرَاءُ**.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) **فَعُولُ**, when it has the meaning of **فَاعِلُ** (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as (c) **رَجُلٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful man*, **امْرَأَةٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful woman*; **رَجُلٌ كَذُوبٌ** *a lying man*, **امْرَأَةٌ كَذُوبٌ** *a lying woman*; **كَانَتْ صَبُورًا** *she was patient*; **رَأَيْتُهَا صَبُورًا** *I saw that she was, or I thought her, patient*; [**بَقَرَةٌ شَبُوبٌ** *a full grown antelope*]. But if no substantive or pronoun be expressed, **فَعُولُ** makes a feminine **فَعُولَةٌ**, and also if it has the meaning of **مَفْعُولُ**; as **رَأَيْتُ صَبُورَةً** *I saw a patient (woman)*; **مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ** *he has not a D she-camel to ride, nor one to carry loads, nor one for milking*, where **رَكُوبَةٌ** and **حَلُوبَةٌ**, whilst **حَمُولَةٌ** and **مَحْلُوبَةٌ**.

REM. a. Exceptions are rare; as **عَدُوٌّ** *hostile, an enemy*, fem. **عَدُوَّةٌ**; [and again, **لَا حَلُوبَ فِي الْبَيْتِ** *there is no milch-cow in the tent*, as we read in the tradition of Unm Ma'bad, **نَاقَةٌ صَبُوتٌ** or **نَاقَةٌ ضَعُوتٌ** and **شَاةٌ جَزُوزٌ** *a shorn sheep*. D. G.]

- A [REM. b. Hence the fem. nouns *صَعُودٌ* an *acclivity*, *كُؤُودٌ* a *mountain-road difficult of ascent*, *حَدُورٌ* and *هَبُوطٌ* a *declivity*. D. G.]

(b) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فُعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an *eye adorned with kohl*, *إِمْرَأَةٌ جَرِيحٌ* a *wounded woman*, *قَتَاةٌ قَتِيلٌ* a *murdered woman*; but *رَأَيْتُ قَتِيلَةَ الْحُرُورِيَّةِ* I saw (the woman) whom the *Ḥurūrīs* had murdered; *هَذِهِ أَكِيلَةٌ سَبُعٌ* this is (a sheep) which has been (partly)

- B eaten by a *beast of prey*. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *ة*; as *نَصِيرٌ* a *helper*, *نَصِيرَةٌ*; *شَفِيعٌ* an *intercessor*, *شَفِيعَةٌ*; *عَفِيفٌ* temperate, chaste, *عَفِيفَةٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *خَصْلَةٌ ذَمِيمَةٌ* a *praiseworthy way of acting*, *مَحْمُودَةٌ*; *خَصْلَةٌ* a

- C *blameworthy habit*, = *مَذْمُومَةٌ*; and, on the other hand, *مِلْحَفَةٌ جَدِيدٌ* a *new wrapper*, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(c) *مُفَعِّلٌ*, *مُفَعَّلٌ*, and *مُفْعِلٌ*, which were originally *nomina instrumenti* (§ 228), but afterwards became intensive adjectives (§ 233, rem. b), under the same conditions as *فُعُولٌ* and *فَعِيلٌ*; e.g.

- D *إِمْرَأَةٌ مُفْطِرٌ* an *obstinate, self-willed woman*; *نَاقَةٌ مُذْعَانٌ* a *docile she-camel*; *جَارِيَةٌ مُعْطَارٌ*, or *جَارِيَةٌ مُعْطِرٌ*, a *young woman who uses much perfume*; but *رَأَيْتُ مُعْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مُسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مُسْكِينَةٌ*, *مِيقَانَةٌ* [; but *إِمْرَأَةٌ مُسْكِينٌ* is allowed. D. G.]

A REM. *a.* If the singular ends in ة, ة is changed into ت (see § 294, rem.); as أُمَّة *a nation*, أُمَّتَانِ. But أَلْيَةُ *a buttock*, and خُصْيَةٌ *a testicle*, usually make أَلْيَانِ and خُصْيَانِ.

REM. *b.* If the singular ends in a quiescent ي (يَ or يِ), which was originally ي mobile (compare § 167, *a*, *β*, *a*), it becomes so again in the dual; as رَحَى *a mill*, رَحَيَانِ; فَتًى *a youth*, فَتَيَانِ; مَرْمًى *a butt for shooting*, رَحَيَانِ; حُبْلَى *pregnant*, حُبْلَيَانِ; مَرْمِيَانِ *a legal opinion*, مَرْمِيَانِ; حُبَارَى *a bastard*, حُبَارَيَانِ. From حِمَى the form حِمَوَانِ is said to occur. If the singular ends in a quiescent و (وِ or و), which was originally و mobile (compare § 167, *a*, *β*, *a*), the و is restored in the dual; as عَصَا *a staff*, عَصَوَانِ; قَفَا *the nape of the neck*, قَفَوَانِ. —If the singular of a quadriliteral noun ends in a quiescent ي, which was originally a و, the و is *not* restored in the dual, but becomes ي mobile, as مِثْلَى *a musical instrument* (from لَهَا for لَهُوَ), مُسَمًى; أَعْشَيَانِ *purblind* (from عَشَى for عِشْوُ), مُسَمًى; مُرَضًى *rendered contented* (from رَضَى for رَضُو), مُرَضَيَانِ. A solitary exception seems to be مَذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مَذْرَى.

D REM. *c.* The hèmza of the termination أَ, denoting the feminine (§ 296), becomes و; as بَطْحَاءُ *a wide water-course or bottom*, صَفْرَاءُ; حَمْرَاءُ *red*, حَمْرَوَانِ; صَحْرَاءُ *a desert*, صَحْرَوَانِ; بَطْحَوَانِ *yellow*, صَفْرَوَانِ. Forms like حَمْرَاءَانِ, صَحْرَاءَانِ, and even صَحْرَيَانِ, are, however, said by some to be admissible.—In the termination أَ, when sprung from a radical و or ي, the hèmza may either be retained or changed into و, though the former is preferable; as كِسَاءُ *a dress* (for كِسَاوُ), كِسَاءَانِ or كِسَاوَانِ; رِدَاءُ *a mantle* (for رِدَائِي), رِدَاءَانِ or رِدَاوَانِ. Some, however, admit the forms رِدَائِيَانِ

- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِبُ*, *the making it prevail over the other*. For example :
 أَبَوَانِ *father and mother*, from أَبُ *father* ; أَخَوَانِ *brother and sister*, from أَخٌ *brother* ; الْقَمَرَانِ *the sun and moon*, from الْقَمَرُ *the moon* ; الْمَشْرِقَانِ *the east and west*, from الْمَشْرِقُ *the east* ; | الْعِرَاقَانِ *Basra and Kūfa* ; الرَّقَّتَانِ *Rakka and Rāfika* ; الْفُرَاتَانِ *the Euphrates and Tigris** ; الْحَسَنَانِ *el-Hasan and el-Hossein*, from الْحَسَنُ *el-Hasan* (the elder son of 'Ali) ; الْعُمَرَانِ *'Omar 'ibn el-Hattāb and 'Abū Bèkr*, from عُمَرُ *'Omar*. Compare in Sanskrit *pitarau*, “father and mother,” *bhrātaraṃ*, “brother and sister,” *rōdasi*, “heaven and earth,” *ahanī*, “day and night,” *usāsau*, “morning and evening,” *Mitra*, “Mitra and Varuṇa,” etc.

- C [REM. g. The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as الْأَبْرَدَانِ *the two coolest* (of things) for *morning and evening* ; الْأَطْيَبَانِ *the two best ones* for *eating and coitus* ; الْأَحْمَرَانِ *the two red ones* for *meat and wine* ; الْأَسْوَدَانِ *dates and water* ; الْأَبْيَضَانِ *milk and water* ; الْجَدِيدَانِ or الْأَجْدَانِ *the two new ones* for *the night and the day* ; الْأَصْغَرَانِ *the heart and the tongue* ; الْكَرِيمَتَانِ *the two eyes* ; الْأَخْبَتَانِ *urine and dung or sleeplessness and disquietude of mind* ; الرَّافِدَانِ *the Tigris and Euphrates*. D. G.]

REM. h. The dual is sometimes formed from broken plurals (§ 300, b), or from أَشْبَاهُ الْجَمْعِ (§ 290, a, e), to designate two bodies or troops (فِرْقَتَانِ or جَمَاعَتَانِ) of the objects in question. E.g. اِبِلَانِ *two herds of camels* (اِبِلٌ), غَنَمَانِ *two flocks of sheep* or

* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Ibn Hišām, p. 121, l. 16. R. S.]

goats (غَنَمٌ), جَمَالَيْنِ two herds of he-camels (from جَمَالٌ, pl. of أَجَمَلٌ); لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقْحَةٌ); بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلٍ between the (collected) spears of (the tribes of) Mālik and Nahšal (from رِمَاحٌ, pl. of رِمْحٌ); الْأُصُولَانِ the fundamental principles of theology (أُصُولُ الدِّينِ) and of law (أُصُولُ الْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ a root: [comp. in Hebrew אֲשׁוּלִים].

B

REM. i. Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§ 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination -انِ; as مَعْدِي كَرَبَانِ, مَعْدِي كَرَبٌ. But if both parts be indeclinable, as in سَيَّوِيَّهِ,—or, when taken together, form a proposition, as in تَأَبَّطَ شَرًّا,—recourse must be had to a periphrasis with ذُو possessor of; as ذَوَا تَأَبَّطَ شَرًّا, ذَوَا سَيَّوِيَّهِ, two men called C *Sibawèih* or *Tu'abbata šarran*. If the first part be in the status constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men called عَبْدُ مَنَافٍ 'Abd Menāf, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū Zeīd, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibn 'Zubèir. But in the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

300. There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called اَلْجَمْعُ اَلْمُتَّصِعُ, or اَلْجَمْعُ اَلْمُتَّصِعُ, the sound or perfect plural (*pluralis sanus*), and اَلْجَمْعُ اَلْسَّالِمُ, or جَمْعُ اَلْسَّلَامَةِ, the complete or entire plural, because all the vowels and consonants of the singular are retained in it.

(b) The other, which has various forms, is called اَلْجَمْعُ اَلْمُنْكَسَرُ,

A or **جَمْعُ التَّنْكِيسِ**, *the broken plural (pluralis fractus)*, because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination **وْنَ** to the singular; as **سَارِقٌ** *a thief*, **سَارِقُونَ**. The pluralis sanus of feminine nouns, which end in **ةٌ**, is formed by changing **ةٌ** into **َاتٌ**, as **سَارِقَةٌ**, **سَارِقَاتٌ**; of those which do not B end in **ةٌ**, by adding **َاتٌ** to the sing., as **مَرْيَمٌ** *Mary*, **مَرْيَمَاتٌ**.

REM. *a*. If the singular ends in *ḥlif* *maḵṣūra*, with or without *tənwin* (ـَى or ـِي),—or in *kəṣra* with *tənwin* (ـِ), arising out of *ي* (§ 167, *b*, *β*),—or in a quiescent *ي* preceded by *kəṣra* (ـِى), arising out of *ي*—then the rules laid down in § 166, *b*, *a* and *β*, and § 167, *a*, *β*, *c*, are to be observed. E.g. مُصْطَفَى for مُصْطَفًى (§ 245), *chosen*, مُصْطَفَيُونَ for مُصْطَفَوْنَ, and in the oblique cases مُصْطَفَيْنَ for مُصْطَفِيَيْنَ; مُوسَى *Moses*, مُوسُونَ for مُوسِيُونَ; قَاضٍ for قَاضِي, *a judge*, قَاضُونَ for قَاضِيُونَ, and in the oblique cases قَاضِينَ for قَاضِيَيْنَ; أَلْحَافِي for أَلْحَافِي, *the barefooted*, أَلْحَافُونَ for أَلْحَافِيُونَ; حُبْلَى *pregnant*, حُبْلَى for حُبْلَى; أَلصْغَرَى *the smallest*, أَلصْغَرَى for أَلصْغَرَى; سَمَانَى *a quail*, سَمَانَى for سَمَانَى.

REM. b. The gèzima of the middle radical in feminine substantives of the forms فَعْلَة and فُعْلَة, فِعْل and فُعْلَة, derived from roots which are not mediæ radicalis geminatae or mediæ و vel ی, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fèthā. E.g. دَعْدُ *Da'd*, دَعْدَاتُ *the earth, the ground*, أَرْضَاتُ *أَرْضَاتُ*; جَفْنَةٌ *a dish*, جَفْنَاتُ, قَصْعَةٌ *قَصْعَاتُ*; عَبْلَةٌ *عَبْلَاتُ*, (אֶבְלֹתַי); غَدُوَةٌ *a coming in the morning*, غَدَوَاتُ, قَرْيَةٌ *a village*, قَرْيَاتُ, هِنْدٌ *Hind*, هِنْدَاتُ or هِنْدَاتُ, كِسْرَةٌ *a fragment*, كِسْرَاتُ or كِسِرَاتُ, سِدْرَةٌ *the lotus-tree*, سِدْرَاتُ or سِدْرَاتُ, جُمْلٌ *Gumūd*, جُمْلَاتُ or

جُمَلَاتٌ ; ظُلْمَةٌ *darkness*, ظُلُمَاتٌ or ظَلَمَاتٌ ; غُرْفَةٌ *an upper chamber*, A
 غُرَفَاتٌ or غُرُقَاتٌ. In the forms فُعْلٌ and فُعْلَةٌ, the gèzma may also
 be retained, as كِسْرَاتٌ, ظَلَمَاتٌ, [غُرُقَاتٌ]; but in فُعْلَةٌ this can
 be done only by poetic license, as رَفُضَاتٌ from رَفُضَةٌ *looseness* or
slackness (of the joints), زَفَرَاتٌ from زَفَرَةٌ *a sigh*. Names of men of
 the form فُعْلَةٌ have likewise فُعْلَاتٌ, as طَلْحَةُ *Talha*, طَلْحَاتٌ ;
 حَمْزَةٌ *Hamza*, حَمَزَاتٌ. The word عُرْسٌ or عُرْسٌ, *a wedding* or
marriage, has عُرْسَاتٌ.—In فُعْلَةٌ, if the third radical be و, the form B
 فِعْلَاتٌ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتٌ or ذِرَوَاتٌ (but not
 ذِرَوَاتٌ). A rare exception is جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فِعْلَاتٌ is likewise disapproved. One
 may say لِحِيَاتٌ, as كِسْرَاتٌ, but not لِحِيَاتٌ, instead of which one
 uses لِحَى. R. S.]—In فُعْلَةٌ, if the third radical be ي, the form
 رُقِيَّاتٌ is inadmissible, as رُقِيَّةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقِيَّاتٌ, C
 كُلْيَاتٌ (but not رُقِيَّاتٌ, رُقِيَّاتٌ).—If the middle radical be و or ي,
 the gèzma of these three forms is retained ; as جَوْرَةٌ *a nut*, جَوْرَاتٌ ;
 رَوْضَةٌ *a garden*, رَوْضَاتٌ ; بَيْضَةٌ *an egg*, a *helmet*, بَيْضَاتٌ ; عَيْبَةٌ *a fault*,
 عَيْبَاتٌ ; دِيمَةٌ (for دِيمَةٌ) *a lasting, still rain*, دِيمَاتٌ ; بَيْعَةٌ (for بَيْعَةٌ)
a church, بَيْعَاتٌ ; دَوْلَةٌ (for دَوْلَةٌ) *a turn of fortune*, a *vicissitude*,
 دَوْلَاتٌ. The vowel fèṭḥa is, however, admitted dialectically*,
 especially in the form فُعْلَةٌ, as جَوْرَاتٌ, بَيْضَاتٌ, دِيمَاتٌ, B
 بَيْعَاتٌ. دَوْلَاتٌ.—Substantives of the forms فُعْلَةٌ, derived from verbs mod.
 rad. gemin. always retain the gèzma ; as ذَرَّةٌ *a mole*, ذَرَّاتٌ ; شِدَّةٌ
a charge or *attack*, شِدَّاتٌ ; عِدَّةٌ *a certain number*, a *few*, عِدَّاتٌ ;
 سُرَّةٌ *a navel*, سُرَّاتٌ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخْمَاتٌ (not ضَخَمَاتٌ) ; سَهْلَةٌ *easy*, سَهْلَاتٌ ; عَلِيَّةٌ *fat*

* [Viz. in the dialect of Hudèil, according to Zamahsari, *Faṣīk*,
 i. 43. D. G.]

- A *and strong*, عَلَجَاتٌ ; حُلُوتٌ *sweet*, حُلُوتٌ. Exceptions are, رُبْعَةٌ of *middle stature*, رَبَعَاتٌ or رَبَعَاتٌ, and لَجَبَةٌ *having little milk* (of a sheep or goat), لَجَبَاتٌ.

REM. c. If و and ی, as third radicals, reject their fèṭḥa in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَاتٌ), قَنَازَةٌ ; قَنَازَةٌ ; قَنَازَةٌ, *a cane, spear, tube* (for قَنَازَاتٌ), قَنَازَةٌ, *a young woman* (for قَنَازَاتٌ), قَنَازَاتٌ ; قَنَازَاتٌ, *thrown* (for قَنَازَاتٌ), قَنَازَاتٌ (compare § 167, a, β, α, with § 166, α).

- B *a cane, spear, tube* (for قَنَازَاتٌ), قَنَازَاتٌ, *a young woman* (for قَنَازَاتٌ), قَنَازَاتٌ ; قَنَازَاتٌ, *thrown* (for قَنَازَاتٌ), قَنَازَاتٌ (compare § 167, a, β, α, with § 166, α).

REM. d. If the third radical has been elided in the sing. before ة, it may be restored in the plural or not, according to usage.

- E.g. عِصَّةٌ (for عِصْوَةٌ or عِصْبَةٌ) *a thorny tree*, عِصَّاتٌ and عِصَّاتٌ ; سَنَةٌ (for سَنَوَةٌ or سَنْبَةٌ) *a year*, سَنَوَاتٌ and سَنَبَاتٌ ; شَفَّةٌ (for شَفْبَةٌ or شَفْوَةٌ) *a lip*, شَفْبَاتٌ or شَفْوَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ ; هَنَةٌ (for هَنَوَةٌ), هَنَاتٌ or هَنَوَاتٌ ; طَبَّةٌ (for طَبْوَةٌ) *the point of a weapon*, طَبَّاتٌ ; بُرَّةٌ (for بُرَوَةٌ) *an armlet, a ring*, بُرَّاتٌ ; ثُبَّةٌ (for ثُبْوَةٌ) *a troop or band*, ثُبَّاتٌ ; لَثَّةٌ (for لَثْبَةٌ) *the gum*, لَثَّاتٌ ; رِئَةٌ (for رِئِيَّةٌ) *a lung*, رِئَاتٌ ; مِئَةٌ (for مِئِيَّةٌ) *a hundred*, مِئَاتٌ ; بَنَاتٌ (for بَنِيَّةٌ), *a daughter*, makes بَنَاتٌ ; and أُخْتٌ (for أُخْوَةٌ), *a sister*, أُخَوَاتٌ.

- D REM. e. The hêmza in the terminations آلَ and آةَ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءٌ, دَكَّاءٌ, بَرْقَاءٌ, سَمَاءٌ, are formed صَحْرَاوَاتٌ, دَكَّاءَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَوَاتٌ.—Words of five or more letters sometimes reject the terminations آةَ and آةَ (see § 299, rem. c) ; as قَاصِعَاتٌ, قَاصِعَاتٌ *a jerboa's hole*, قَاصِعَاتٌ ; حَبَارَاتٌ or حَبَارِيَّاتٌ, حَبَارِيَّاتٌ.

302. The pluralis sanus masc. is formed from :—

- (a) Proper names of men (excepting those which end in ة, as

طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُونَ, عُثْمَانُ, عُثْمَانُ; عُبَيْدٌ, 'Obdīd (dimin. of عَبْدُ 'Abd), عُبَيْدُونَ, رَجُلٌ (dimin. of رَجُلٌ a man), رَجُلُونَ; شَاعِرٌ (dimin. of شَاعِرٌ) an inferior poet, شَوَاعِرُونَ.

(b) Verbal adjectives which form their fem. by adding تَة.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُلٌّ viz. أَكْثَعُ, أَجْمَعُ, etc. have also the plur. san. masc., though by their fem. sing. جَمْعَاءُ, B كَثَعَاءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. (4).]

(d) The relative adjectives in تَى.

(e) The words ابْنٌ (for بَنَى) a son, عَالِمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إَوْزٌ the goose, دُوٌ the possessor (of a thing); which make بَنُونَ, عَالِمُونَ, أَهْلُونَ, إَوْزُونَ, دَوُونَ (rarely أَرْضُونَ), and دَوُونَ (used only in the construct state دَوُو, see § 340, rem. c)*.

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively.

REM. c. To the words enumerated under (e) may be added عَلِّيُونَ, the highest heavens, and أَوْلُو or أَلُو (construct form of

* In a poem of ʿEn-Nābigha (Ahlw. App. 13, vs. 5) we find تَبَعُونَ from تَبَعَ, and in the commentary on the Diw. of Hudail, p. 120, last l. بُوهُون from بُوهُ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلَيْنِ and بَلَغَتْ مِنَّا الْبَلَاغَيْنِ, لَقِيتُ مِنْهُ الْبَرَحَيْنِ.

- A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** *a privy*, **حُشُونٌ**; **هَنْ** *a thing*, **هَنُونٌ**; **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخُونٌ**, from **أَبٌ** and **أَخٌ**.

REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ه) has been elided, have a plur. *sanus masc.*, the termination **ة** disappearing entirely; as **حَرَّةٌ** *a stony, volcanic district*, **حَرَرُونٌ** (and, very irregularly, **أَحَرَرُونٌ**); **عِصَّةٌ** *a thorny tree*, **عِصَّوْنٌ**; **قُلَّةٌ** *a stick used by children at play*, **قُلَلُونٌ** [cas. obliq. **قِلَلِينَ**]; **سَنَةٌ** *a year*, **سِنُونٌ**. From the oblique case of this last word, viz. **سِينِينَ**, arises a secondary formation **سِينِينَ**, [like **مِثِينَ** § 325, rem. a. Comp. also ii. § 108].

- C REM. e. In proper names of the class **مُرَكَّبٌ مَرْجِيٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرِبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرِبُونٌ**; but **سَيِّبَوَيْهِ** and **تَأَبَّطُ شَرًّا**, which are wholly indeclinable, form **ذَوُو سَيِّبَوَيْهِ** and **ذَوُو تَأَبَّطُ شَرًّا**, *men called Sibawèih and Ta'abbuṭa šarrun*. Construct compounds, like **عَبْدُ مَنَاةَ**, **أَبُو زَيْدٍ**, and **إِبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَاةَ**, **زَيْدٌ**, **آبَاءُ زَيْدٍ**, **عَبْدُو مَنَاةَ**, **إِبْنُ الزُّبَيْرِ**, **أَبْنَاءُ الزُّبَيْرِ**, *men called 'Abd Menaf, 'Abū Zèid, and 'Ibnu 'z-Zubèir*;
D but in the case of compounds with **أَبٌ**, **إِبْنٌ**, etc., it is also allowable to say **آبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **إِبْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **إِبْنَةٌ**); e.g. **إِبْنُ عَرِيسٍ** *a weasel*, **إِبْنُ مَاءٍ** *a water-fowl*, **إِبْنُ نَعَشٍ** *any one of the stars in the tail of the Great Bear*, **بَنَاتُ غَرَسٍ**, etc.

[REM. *f.* If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as *فِعْلُ الْقَلْبِ* أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. *شِبْهُ الْجَمْعِ* *as* أَصْحَابُ الْبُرْدِ, صَاحِبُ الْبَرِيدِ; أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْبُرْدِ or *as* بَيْتُ الْمَالِ, لِبَايِ الْجَمْعِ has لَيْلَةُ الْجُمُعَةِ; أَصْحَابُ الْبَرِيدِ, بَيْتُ الْأَمْوَالِ; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in

ة; as *عَزَاتُ* 'Azza, *عَزَّةُ* هِنْدَاتُ Hind, *هِنْدُ* زَيْنَبَاتُ Zèinèb, *زَيْنَبُ* طَلْحَةُ Talha (a man's name), *طَلْحَاتُ* (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in ة; as *طَبِيبَةٌ* a gazelle, *طَبِيبَاتُ*; *قَرْيَةٌ* a village, *قَرْيَاتُ*; *عَلَّامَةٌ* a very learned man, *عَلَّامَاتُ*.

(b) Feminine adjectives, the masculine gender of which has the pluralis sanus. C

(c) Feminine nouns in ى and آ; as *حُبْلَى* pregnant, *حُبْلَيَاتُ*; *ذِكْرَى* memory, *ذِكْرَيَاتُ*; *ضَرَاءٌ* distress, *ضَرَاوَاتُ* (§ 301, rem. e); *حُبَارَى* a bustard, *حُبَارَيَاتُ*.

(d) The names of the letters, which are usually feminine (§ 292, b); as *أَلِفٌ* an *elif*, *أَلِفَاتُ*; *مِيمٌ* an *m*, *مِيمَاتُ*.

(e) The names of the months; as *الْمَحَرَّمُ* the *Moharrum*, D *شَوَّالَاتُ* *Sauwāl*, *شَوَّالٌ*; *رَمَضَانَاتُ*, *رَمَضَانٌ*; *مُحَرَّمَاتُ*.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as *تَعْرِيفٌ* a definition, *تَعْرِيفَاتُ*; *إِقْطَاعٌ* a *seaf*, *إِقْطَاعَاتُ*; *إِصْطِلَاحٌ* a technical term, *إِصْطِلَاحَاتُ*.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفٌ*,

A **تَوَالِيفُ**, *a literary composition, a book*, **تَصَانِيفُ** (compare § 136); **تَأْرِيفُ** *a date, an era, a chronicle*, **تَوَارِيفُ** *distresses, difficulties*; **تَبَاشِيرُ** *annunciations, prognostics*; **تَعَاجِيبُ** *wonders, marvels*; **إِرْجَافُ** *a false rumour*, **أَرَاكِيفُ**; **إِسْنَادُ** *a chain or series of authorities*, **أَسَانِيدُ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقُ** *an awning, a tent*, **سُرَادِقَاتُ**; **بِيمَارِسْتَانُ** *a hospital*, **بِيمَارِسْتَانَاتُ**; **شَادِرُوَانُ** *a jet d'eau, a fountain*, **شَادِرُوَانَاتُ**; **أَغَا** *an Aga*, **أُسْتَوَاتُ** (**أُسْتَاذُ**) *a teacher*, **أُسْتَا** (for **أُسْتَاذُ**); **بَاشَا** *a Pusha*, **بَاشَوَاتُ**; **أَغَوَاتُ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **سَبْحَلُ** *a stout camel*, **سَبْحَلَاتُ**; **حَمَّامُ** *a warm bath*, **حَمَّامَاتُ**; **جَمَادُ** *an*

C *inanimate or inorganic thing*, **جَمَادَاتُ**; **حَيَوَانُ** *a living thing, an animal*, **حَيَوَانَاتُ**; **عَقَارُ** *landed property*, **عَقَارَاتُ**; **مَاجَرَى** *an event or occurrence* (lit. **مَا جَرَى** *what happened or occurred*), **مَاجَرِيَّاتُ**; **أَهْلُ** *one's family or relations*, **أَهْلَاتُ** or **أَهْلَاتُ**, which some, however, derive (according to § 301, rem. b) from **أَهْلَةُ**; **عَيْرُ** *a caravan of loaded camels*, **عَيْرَاتُ** or **عَيْرَاتُ**; **سَمَاءُ** *the sky or heavens*, **سَمَآوَاتُ** (though this word is also masc.); **أَرْضُ** *the earth or, ground*, **أَرْضَاتُ** (see § 301,

D rem. b); **عُرْسُ** or **عُرْسُ** *a wedding*, **عُرْسَاتُ**. From **أَرْبَعِينَ** *a collection of forty traditions* is formed **أَرْبَعِينَاتُ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتُ** *entities* (from **كَائِنٌ** *being*); **مَوْجُودَاتُ** *beings* (from **مَوْجُودٌ** *found, existing*); **مَخْلُوقَاتُ** *creatures* (from **مَخْلُوقٌ** *created*); **مُصَنَّفَاتُ** *literary compositions, works* (from **مُصَنَّفٌ** *arranged, classified*);

مَجَلَّدَاتُ bound books, volumes (from مَجَلَّدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبَلٌ a hillock, جَبَلَاتٌ; كُتَيْبٌ a little book, كُتَيْبَاتٌ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as تُحْفَةٌ a present, تُحْفٌ; رُكْبَةٌ a knee, رُكْبٌ; غُرَّةٌ the white spot, or blaze (Germ. *Blässe*), on a horse's forehead, غُرٌّ; قُبٌّ; قُبَّةٌ [a leather tent,] a dome, قُبٌّ; أُمَمٌ a nation, أُمَمٌ; غُرٌّ; جُدُوَةٌ a fire-brand, جُدُوٌّ; كُورَةٌ a district (Gr. *χωρά*), كُورٌ; صُورَةٌ a form, صُورٌ; كُليَةٌ a kidney, كُليٌّ (for كُلى); بُهْمَةٌ courageous, بُهْمٌ.
2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as أَكْبَرَى the largest, أَكْبَرٌ; أَصْغَرَى the smallest, أَصْغَرٌ; أَكْبَرَى the greatest, أَكْبَرٌ; أَأَوَّلَى the first (fem. of أَأَوَّلٌ), أَأَوَّلَى; أَعْلَى the highest, أَعْلَى.

REM. Similarly أُخْرَى other, another (fem. of أُخْرٌ, see D § 295, rem. b), أُخْرَى, without *tænwîn*.

3. فُعْلَةٌ (especially from verba mediæ rad. و), فُعْلَةٌ, rare; as دَوْلَةٌ a turn of fortune, a dynasty, دَوْلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قَرْيٌ, § 213); لَحْيَةٌ a beard, لَحْيٌ (for لَحْيٌ); حُلِيَّةٌ a trinket, حُلِيٌّ (for حُلِيٌّ).

A *Plur. Fract.*II. *فُعْلٌ*.

Sing.

1. *أَفْعُلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* red, *حُمْرٌ*; *أَحْدَبٌ* humpbacked, *حُدْبٌ*; *أَصَمٌ* deaf, *صُمٌ*; *أَبْيَضٌ* white, *بَيْضٌ* (for *بَيْضٌ*); *أَسْوَدٌ* black, *سَوْدٌ* (for *سَوْدٌ*); *أَعْمَى* blind, *عُمَى*.

B

2. *فُعْلَاءٌ*, fem. of *أَفْعُلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءٌ* yellow, *صَفْرٌ*; *عَرَجَاءٌ* lame, *عَرْجٌ*; etc. [Accordingly *بَيْدَاءٌ* a desert has *بَيْدٌ*.]

REM. *بِضْعَاءٌ*, *كُتْعَاءٌ*, and *بِتْعَاءٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* all), make *جَمْعٌ*, *كُتْعٌ*, *بِضْعٌ*, *بِتْعٌ*, without *tènwin* [§ 309, a, δ], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C

3. *فُعَالٌ*, *فُعَالٌ*, *فُعَالٌ*, derived from verba med. rad. *و*; as *عَوَانٌ* a middle-aged married woman, *عُونٌ* (for *عُونٌ*); *نَوَارٌ* timid, retiring (of a woman), *نُورٌ*; *بَوَانٌ* the pole of a tent, *بُونٌ*; *أَوَارٌ* a table, a plate, *أُونٌ*; *سَوَارٌ* a bracelet, *سُونٌ*; *أَوْرٌ* heat, *أُورٌ*. [They may be contractions from original *فُعَلٌ*, as e.g. *سَوَاكٌ* a tooth-stick, has certainly both *سُونٌ* and *سُوكٌ*. R. S.]

D

4. *فَاعِلٌ*, derived from verba med. rad. *و*; as *عَائِدٌ* having newly had young, *عُوْدٌ* (for *عُوْدٌ*); *عَائِطٌ* [and *حَائِلٌ* farrow,] not bearing young for some years, *عُوطٌ* [or *عِيطٌ*, *حُولٌ*]. [Also in some other cases, as *فُرَّةٌ* from *فَارَةٌ* and *بُرْزُلٌ* from *بَارِزٌ*. They may, however, be contractions from *فُرَّةٌ* and *بُرْزُلٌ* (comp. III. 5, rem.). D. G.]

[REM. *نَاقَةٌ* a she-camel has *نُوقٌ*.]

III. *فُعْلٌ*.

1. *فُعَالٌ*, *فُعَالٌ*, *فُعَالٌ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. فَعْلٌ continued,

Sing.

geminatæ or verba tertiæ rad. و et ي as رَدَاخٌ a large bowl or dish, رُدُخٌ : قَذَالٌ the neck, قُذُلٌ ; سَيْالٌ a mimosa tree, سَيْلٌ ; خِمَارٌ a veil, فُرُشٌ ; فِرَاشٌ a bed, كُتُبٌ ; كِتَابٌ a book, شِيَارٌ : سَوَاكٌ : حُصْنٌ a stallion, حِصَانٌ Saturday, كُرْعٌ : كِرَاعٌ the shinbone of an animal, شِيرٌ : قُرْدٌ a tick, قُرْدٌ.

B

REM. Exceptions are حِجَاخٌ the bone over the eye, عُتْنٌ a rein, عِنَانٌ ; حُجُجٌ [A rare case is أَنْثٌ from أَنْثَى female, as though it were formed from إِنَاثٌ.]

2. فَعُولٌ, فَعِيلَةٌ, فَعِيلٌ, not derived from verba tertiæ rad. و et ي ; as كُتُبٌ a sandhill, كَثِيبٌ ; قُضْبٌ a twig or rod, قَضِيبٌ ; مَدِينَةٌ a city, مَدِينَةٌ ; سَفِينَةٌ a ship, سُرُرٌ a seat, throne, bier, صَحِيفَةٌ a leaf or page, مَدُنٌ ; عُمُدٌ a pillar, عُمُودٌ ; رُسُلٌ a message, a messenger, رُسُلٌ.
3. فَعُولٌ, فَعِيلٌ, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي ; as نَذِيرٌ one who warns, نَذِيرٌ ; صَبُورٌ patient, صَبْرٌ ; ذَلُولٌ docile, [a dromedary,] ذُلٌّ ; غَيُورٌ jealous, غَيْرٌ ; بَيُوضٌ laying many eggs, بَيْضٌ.
4. فَعْلٌ, فَعْلَةٌ, فَعْلٌ, rare ; as سَقْفٌ a roof, سَقْفٌ ; سَحْلٌ a thin, white piece of cloth, سَحْلٌ ; أَسَدٌ a lion, أَسَدٌ ; فُلْكَ a sphere, the heavens, فُلْكَ ; وَثْنٌ an idol, وَثْنٌ ; بَدَنَةٌ a victim for sacrifice, بَدَنٌ ; خَشَبَةٌ a piece of wood, خَشَبٌ ; أَجْمَةٌ a brake or thicket, أَجْمٌ ; نَمْرٌ a leopard, نَمْرٌ ; خَشِنٌ rough, خَشِنٌ ; ضَبْعٌ a hyæna, ضَبْعٌ.

A *Plur. Fract.*III. *فُعْلٌ* continued. *Sing.*

5. *فَاعِلٌ*, rare; as *تَاجِرٌ* a merchant, *تُجَرٌ*; *بَاوِلٌ* a full-grown camel, *بُؤِلٌ*.

REM. The form *فُعْلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminatæ; e.g. *كُتِبَ*, *بِيضٌ* (for *شِيرٌ* [شِيرٌ, غَدَرٌ, بُشَرٌ], *أُسْدٌ*, *رُسُلٌ*, *قُضِبَ*, *كُتِبَ*), instead of which *بُؤِضٌ* is sometimes used), *نَيْبٌ* full-grown she-camels (for *نَيْبٌ*), from *نَابٌ* (for *نَيْبٌ*). Forms like *لَدِيدٌ* pleasant, *لَذٌ*, *ذُبَابٌ* the common fly, *ذُبٌ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fethla, as *سَرِيرٌ*, *سُرُرٌ*; *جَدِيدٌ* new, *جُدُدٌ* or *جَدَدٌ*.

B

IV. *فَعْلٌ*.

- C 1. *فِعْلَةٌ*; as *قِطْعَةٌ* a piece, *قِطْعٌ*; *حِكْمَةٌ* a maxim, *حِكْمٌ*; *لَمَةٌ* a lock of hair, *لِمٌ*; *سِيرَةٌ* mode of walking, manner of living, character, *سِيرٌ*; *إِسْوَةٌ* an example or pattern, *إِسْوٌ* (for *إِسْوٌ*); *بَنِيَّةٌ* a building, *بَنِيٌّ*; *رِشْوَةٌ* a bribe, *رِشَا* or *رِشْوٌ*.
2. *فَعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *بَدْرَةٌ* a skin for milk, *بَدْرٌ*; *هَضْبَةٌ* a shower of rain, *هَضْبٌ*; *تَارَةٌ* a time, *تَيْرٌ*; *قَامَةٌ* a fathom, *قَيْمٌ*; *ثَلَّةٌ* a flock of sheep, *ثِلَلٌ*.
- D

V. *فَعَالٌ*.

1. *فَعْلٌ* (not primæ or secundæ rad. *ى*), *فُعْلٌ*, *فُعْلٌ*; as *بَحْرٌ* a sea,

* [Again, *شُدْفٌ* Persian curved bows (Tabari, i. 957, l. 1) is said to be the plural of *شُدْفَةٌ*. R. S. It may be a poetical license for *شُدْفٌ*. For, as a rule, just as the form *فُعْلٌ* may be changed into *فُعْلٌ* (على مذهب التّعويض), so *فُعْلٌ* may be replaced by *فُعْلٌ*.]

Plur. Fract.

A

V. *فَعَالٌ* continued. *Sing.*

• *بِحَارٌ*; ثَوْبٌ *a piece of cloth, a dress*, ثِيَابٌ *a gazelle*, ظَبْيٌ *a gazelle*, قِدَاحٌ *an arrow*, قِدَاحٌ *a wolf*, دِثَانٌ *a wind*, رِيحٌ *a wind*, رِيحٌ *a shade, a shadow*, ظِلٌّ *a spear*, رُمُحٌ *a boot*, خُفٌّ *a boot*, خُفٌّ.

2. *فَعْلَةٌ* (rare), *فَعْلَةٌ* as *قَصْعَةٌ* *a dish*, قِصَاعٌ *an occasion*, B *a time*, مِرَارٌ *a garden*, رَوْضَةٌ *a farm*, ضِيَاعٌ *a milch-camel*, لِقَاحٌ *a scrap of cloth or paper*, رُقْعَةٌ *a note*, رِقَاعٌ *a low-lying, level district*, بَقَاعٌ *a dome*, قِبَابٌ.

REM. *أَمْرَأَةٌ*, *a woman*, has a plural of this form, نِسَاءٌ.

3. *فَعْلٌ*, *فَعْلَةٌ*, not derived from verba mediae rad. geminatae or C tertiae rad. و et ي as *جَبَلٌ* *a hill*, جِبَالٌ *a he-camel*, جَمَلٌ *a fruit*, ثَمَرٌ *the neck*, رَقَابٌ *a fruit*, ثَمَرَةٌ *handsome*, حَسَنٌ *fem.* حَسَنَةٌ.
4. *فَعْلٌ*; as *رَجُلٌ* *a man*, رِجَالٌ *a beast of prey*, سَبُعٌ *a hyena*, ضِبَاعٌ.
5. *فُعْلٌ*, fem. *فُعْلَةٌ*, verbal adjectives; as *صَعْبٌ* *difficult*, صِعَابٌ *sweet*, عَذَابٌ *hard*, صَلَابٌ.
6. *فَعْلٌ*; as *رُطْبٌ* *fresh ripe dates*, رِطَابٌ *an early born camel's colt*, رِبَاعٌ *a late born camel's colt*, هِبَاعٌ.
7. *فُعْلَى*, not fem. superlatives; as *أُنْثَى* *femule*, إِنْثَى *a hermaphrodite*, خِنْثَى.

A *Plur. Fract.*V. *فَعَالٌ* continued.

Sing.

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *خِمَاصٌ* *lean, slim*, *نَدَامٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَى*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ* *angry*, *غَضَبَانٌ* *angry*, *رَيَّانٌ*, f. *رَيَّا*, 'satisfied with drink, *رَوَاءٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *ضَعَافٌ* [*ضَعِيفٌ* *feeble*]; *مَرِاضٌ*, *سَرِيفٌ*; *مَرِضٌ* *sick*, *شَرِافٌ*, *كِرَامٌ*; *جَيِّدٌ* (for *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طِيَالٌ*); *لَثِيمٌ* *base*, *لَثَامٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *جَيَادٌ* (*جَوِيدٌ*).

C

REM. From words *tertiae rad.* *و* et *ي* this form is rarely used; as *نَقَاءٌ*, *نَقَى* *pure*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فَصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ* *standing*, *نَهَالٌ* *drinking, thirsty*, *تَجَارٌ* *a merchant*, *تَاجِرٌ*; *نَائِمٌ* *sleeping*, *قِيَامٌ*; *رَاعٍ* (for *رَاعِي*) *a shepherd*, *رِوَاءٌ* *fat*, *رِوَاءٌ*.

D

[REM. a. Rare cases are *جَوَادٌ* from *جَوَادٌ* *a courser*; *بَطَاحٌ* from *بَطَحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *عَجَفَاءٌ* fem. *عَجَفَاءٌ* *lean*; *عِشَارٌ* and *نِغَاسٌ* from *عِشْرَاءٌ* and *نِغَسَاءٌ*.]

[REM. b. The plural *فَعَالٌ* is said to occur in a few words (see *Ḥariri*, *Dorrat*, ed. Thorb. 97 seq. and *Hafāgī's* comm.

A Plur. Fract.

VI. **فُعُولُ** continued.

Sing.

the liver, كَبُودٌ ; وَعِلٌ *a mountain-gout*, وَعُولٌ ; مَلِكٌ *a king*,
 نَابٌ (for نَيْبٌ) *a canine tooth*, نَيْبٌ ; عَصَا *a staff*,
 عَصَى (for عَصَوَى), or by assimilation عِصَى ; دَمٌ *blood* (for
 دَمَى or دُمَى, دَمَوُ, دَمَى).

B

REM. From words med. rad. و of the form فَعَلَ this plural is rare; as سَاقٌ (for سَوْقٌ) a stem or trunk, سُووقٌ (or سَوَوَقٌ).

3. **فُعْلَةٌ**, **فَعْلَةٌ**, rare; as **بَدْرَةٌ** a skin for milk, a purse of money, **حَقْبَةٌ** a period of time, **حُقُوبٌ**; **خُرْبَةٌ** a hole, **خُرُوبٌ**; **دَوَاةٌ** a casket, **شُعْفَةٌ** a top or summit, **شُعُوفٌ**, **دَوَى** an inkhorn, **دَوَى** or **دَوِي**.

C

4. **فَاعِلٌ**, verbal adjectives, not mediæ rad. gemin. or med. rad. **و** vel **ى** as **وَاقِفٌ** *standing*, **وُقُوفٌ**; **جَالِسٌ**, **قَاعِدٌ**, *sitting*, **جُلُوسٌ**, **عَتِيٌّ** (for **عَتِيٌّ**) *a witness*, **شُهُودٌ**; **عَاتٌ** *proud, wicked*, **عُتُوٌّ** (for **عُتُوٌّ**) or **عَتِيٌّ** *weeping*, **بَاكِ** *weeping*, **بُكْيٌ** or **بُكْيٌ**.

[REM. Rare cases are ضُلُوع from ضَلَع (ضِلْع) a rib;

D **أُرُومٌ** from **إِرْمٌ** (**أُرْمٌ**) *a stone set up* ; **ظُرُوفٌ** from **ظَرِيفٌ** *elegant*.]

VII. **فُعِّلَ**.

1. **فَاعِلٌ**, verbal adjectives, not derived from verba tertiæ rad. **و** et **ي** (with rare exceptions); as **سُجِدَ** *prostrating oneself*, **سَاجِدٌ**; **نَظِمَ** and **نُومَ** *sleeping*, **نَائِمٌ**; **سَمِرَ** *conversing at night*, **سَامِرٌ**; **صَامَ** and **صَوْمَ** *fasting*, **صَائِمٌ**; **شَوَّلَ** and **شَمَلَ** *pregnant*, **شَائِلٌ** and **شَمِلٌ**.

Plur. Fract.

A

VII. **فُعْلَى** continued. *Sing.*

- **غَائِبٌ** [مُطَلَّقٌ طَالِقٌ repudiated, حَائِضٌ menstruating, غَائِبٌ absent, غَيْبٌ; غَازٍ a soldier, غَزَى (for غَزَى or غَزَوْ, § 213).

2. **فَاعِلَةٌ**, fem. of the preceding; as **نَائِحَةٌ** mourning, نَوَّحٌ.

• REM. a. The substitution of *kèsr* for *dam* is allowable in the first syllable of **فُعْلٌ** from verba med. و et ي. in which case the و must be changed into ي; as **خَوْفٌ**, **خَيْفٌ** for **خَيْفٌ**, from **خَائِفٌ** fearing; **صِيَمٌ**, from **صَائِمٌ** fasting; etc.

[REM. b. Anomalous is **عَزَلٌ** from **أَعَزَلٌ** having no weapon.]

VIII. **فُعَالٌ**.

فَاعِلٌ, verbal adjectives, not derived from verba tertie rad. و et ي [or med. gen.] (with rare exceptions); as **حُكَّامٌ** a judge, **حَاكِمٌ**; **تَابِعٌ** a follower, **تَبَاعٌ**; **صَانِعٌ** an artisan, **صَنَاعٌ**; **كَافِرٌ** an unbeliever, **كُفَّارٌ**; **جَاهِلٌ** ignorant, **جُهَالٌ**; **نَائِبٌ** a deputy, **نَوَّابٌ**; **غَازٍ** a soldier, **غَزَاءٌ**; **جَانٍ** an offender, **جُنَّاءٌ**; **صَدَّادٌ** avoiding, **صَادٌّ**.*

IX. **فَعْلَةٌ**.

1. **فَاعِلٌ**, verbal adjectives, denoting rational beings, and not derived from verba tertie rad. و et ي; as **فَاعِلٌ** a workman, **كَمَلَةٌ** perfect, **كَامِلٌ**; **كَافِرٌ** an unbeliever, **كُفْرَةٌ**; **سَاحِرٌ** a conjuror, **سَحَرَةٌ**; **بَارٌّ** pious, dutiful, **بِرَّةٌ**; **طَائِعٌ** obedient, **طَاعَةٌ** (for **طَوْعَةٌ**); **بَائِعٌ** selling, **بَاعَةٌ** (for **بَيْعَةٌ**).

* **فُلَّالٌ** defeated, fugitives, properly pl. of **فُلَّالٌ**, is by usage pl. of **فُلٌّ**. R. S.]

A *Plur. Fract.*IX. *فَعْلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from *verba med.* و sometimes remains uncontracted in the plural; as *جَائِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَاكِكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

- B [2. *فَعِيلٌ* rare, as *خَبِيثٌ* bud, *خَبْتَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاةٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فُعْلَةٌ*.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from *verba tertiae rad.* و et *ي*; as *غَازٍ* a soldier, *غُرَاةٌ* (for *غُرُوزَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضَيَّةٌ*); *رَاوٍ* a reciter, rehearser, or traditionary, *رُؤَاةٌ* (for *رُؤَيَّةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جُنَيَّةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of Hijāz *الْأَصْبَاةُ* (*Sabians*) for *الْأَصَابِثُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بُرَاةٌ* from *بَازٍ* a falcon.]

D XI. *فِعْلَةٌ*.

1. *فُعْلٌ*, not derived from *verba tertiae rad.* و et *ي*; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دُبٌّ* a bear, *دِبْيَةٌ*; *كُوزٌ* a jug, *كِوْرَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.

2. *فِعْلٌ*, with the same restriction, rare; as *نُوزٌ* an ox, *نِوْرَةٌ* or *نِيرَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. فَعْلَةٌ continued, Sing.

man, شَيْخَةٌ; غَرْدٌ a truffle, غِرْدَةٌ; رَطْلٌ soft, lax, flaccid, رِطْلَةٌ;
قِرْدٌ an ape, قِرْدَةٌ; قِطٌ هِرٌّ a tom-cat, قِطْطَةٌ, هِرْرَةٌ; دِيكٌ a cock,
دِيكَةٌ; فِيلٌ an elephant, فَيْلَةٌ.

XII. فِعْلَةٌ.

B

1. فَعْلٌ; as ثَوْرٌ a bull, ثَيْرَةٌ; شَيْخٌ an old man, شَيْخَةٌ.
2. فَعْلٌ; as وَلَدٌ a child, وَلْدَةٌ; جَارٌ (for جَوْرٌ) a neighbour, جِيرَةٌ;
قَاعٌ level ground, قَيْعَةٌ; أَخٌ (for أَخُو) a brother, إِخْوَةٌ; قَتَى
(for قَتَى) a youth, قَتِيَّةٌ.
3. فَعَالٌ; as غَزَالٌ a gazelle, غِزْلَةٌ; غُلَامٌ a youth, a slave,
غِلْمَةٌ; شَجَاعٌ brave, شَجَعَةٌ.
4. فَعِيلٌ; as صَبِيٌّ (for صَبِيُو) a boy, صَبِيَّةٌ; جَلِيلٌ thick, coarse,
big, great, جِلَّةٌ; خَصِيٌّ a gelding, a eunuch, خُصِيَّةٌ.

C

REM. امْرَأَةٌ a woman, has a plural of this form, نِسَوَةٌ.

[The plural فِعْلَةٌ varies in almost all cases with فِعْلَانٌ. R. 8.]

XIII. أَفْعَلٌ.

D

1. فَعْلٌ, not derived from verba medie rad. و et ي; as بَحْرٌ
a sea, أَبْحَرٌ; نَفْسٌ the soul, أَنْفَسٌ; فُلْسٌ a copper coin, أَفْلَسٌ;
[أَسْطَرٌ a line of writing, أَطْطَرٌ]; أَضَبٌ a lizard, أَضِبٌّ (for أَضَبُّ);
وَجْهٌ the face, أَوْجَةٌ; دَلْوٌ a bucket, أَدَلٌ (for أَدَلِيٌّ or أَدَلُو);
ظَبِيٌّ an antelope, أَظِبٌ (for أَظَبِيٌّ); يَدٌ (for يَدِيٌّ) the hand,
أَيْدٍ (for أَيْدِيٌّ).

A *Plur. Fract.*XIII. **أَفْعُل** continued. *Sing.*

REM. Exceptions are, for example, **ثَوْبٌ** a piece of cloth, a garment, **أَثَوْبٌ** or **أَثُوبٌ**; **قَوْسٌ** a bow, **أَقَوْسٌ** or **أَقُوسٌ**; **سَيْفٌ** a sword, **أَسَيْفٌ**; **عَيْنٌ** an eye, a fountain, **أَعَيْنٌ**.

2. Feminine quadrilaterals, not ending in **ة**, which have a quiescent letter (long vowel) between the second and third radicals; as **ذِرَاعٌ** the arm, **أَذْرَعٌ**; **عَنَاقٌ** a female kid, **أَعَنَقٌ**;

B **يَمِينٌ** the right hand, an oath, **أَيْمَنُ**; **شِمَالٌ** the left hand, **أَعْمَلُ**; **لِسَانٌ** the tongue*, **أَلْسَنُ**; **عُقَابٌ** an eagle, **أَعْقَبُ**.

3. **فَعْلٌ**, **فُعْلٌ**, **فَعْلٌ**, not derived from verba mediæ rad. **و** et **ي**, rare; as **جَبَلٌ** a hill, **أَجْبَلُ**; **زَمَنٌ** time, **أَزْمَنُ**; **عَصَا** (for **عَصُو**) a staff, **أَعْصَى** (for **أَعْصُو** or **أَعْصُو**); **رِجْلٌ** a leg or foot, **أَرْجَلُ**; **شِبْلٌ** a lion's cub, **أَشْبَلُ**; **ذِئْبٌ** a wolf, **أَذُوبُ**; **قُلُوفٌ** a lock, **أَقْفُلُ**.

C REM. **بُيْرٌ**, a well, has **أَبُورٌ** and, by transposition, **أَبَرٌ**.

From radicals mediæ **و** et **ي** occur, for example, **دَارٌ** a house, **أَسُوقٌ**, **سَاقٌ** the shank, **أَدَرٌ**; **أَدُورٌ**, **أُدُورٌ**, and, by transposition, **أُدُورٌ**; **أَسُوقٌ**, **نَارٌ** fire, **أَنُورٌ**; **نَابٌ** (for **نَيْبٌ**) a canine tooth, **أَنْيَبُ**.

4. **أَرْقَبٌ**, rare; as **رَقَبَةٌ** the neck, **أَكْرَمُ**; **أَكَمَةٌ** a hillock, **أَكَمَةٌ**; **أَمَةٌ** a maidservant, (for **أَمَوَةٌ**), **أَمٌّ** (for **أُمِّي**); **نَاقَةٌ** a she-camel, **أَيْنَقُ** and, whence, by transposition, **أَيْنَقُ** and, dialectically, **أَوْنَقُ**.

D

REM. **أَفْعُلٌ** occurs now and then in a few other forms; as **نَمِرٌ** a leopard, **أَنَمَرٌ**; **سَبُعٌ** a beast of prey, **أَسْبَعُ**; **ضِلْعٌ** a rib, **أَضْلَعُ**; **أَغْرَبٌ** a raven, **أَنْهَرُ**; **نَهَارٌ** day, **أَنْهَرُ**; etc.

* [If fem.; for if masc. it has **أَلْسِنَةٌ** (XV. 1), according to 'El-Mubarrad 50, l. 5 seq. D. G.]

Plur. Fract.

A

XIV. أفعال.

Sing.

1. Triliterals of all forms, especially فَعَلَ, rarely فَعِلَ (see no. 2) and فُعِلَ; as قَدَمٌ a footstep, أَقْدَامٌ; طَلَلٌ a vestige or trace, نَابٌ; أَبْوَابٌ (for بَوْبٌ) a door, أَبْوَابٌ; أَنْيَابٌ (for نَيْبٌ) a canine tooth, an old she-camel, أَبْنٌ (for بَنَى) a son, أَبْنَاءٌ; أَبٌ (for أَبُو) a father, أَبَاءٌ; بئرٌ أَبَاءٌ a well, أَبَارٌ or, by transposition, أَبَارٌ; رَأْيٌ idea, belief, opinion, آَرَءَ or آَرَءَ; B حِمْلٌ a load, أَحْمَالٌ; عِمْدٌ a festival, أَعْيَادٌ; إِبْطٌ the armpit, أُذُنٌ or أُذُنٌ; أَحْكَامٌ a judgment, أَقْفَالٌ; قُفْلٌ; أَبَاطٌ an ear, آَذَانٌ; حُرٌّ free, أَحْرَارٌ; إِسْمٌ (for سُمُو) a name, أَسْمَاءٌ; عِظْدٌ the arm, أَعْضَادٌ; عِنَبٌ grapes, أَعْنَابٌ; إِبِلٌ a herd of camels, أَبَالٌ; نَمِرٌ a leopard, أَنْمَارٌ; فَخْدٌ a thigh, أَفْحَادٌ; فَرْنَجٌ the young of a bird, أَفْرَانَجٌ; أَلْفٌ a thousand, آلَافٌ; أَعْرَافٌ pious, dutiful, أَبْرَارٌ; فَنٌ a branch, أَفْنَانٌ; رُطَبٌ fresh ripe dates, أَرْطَابٌ.

2. فَعِلَ, from verba mediæ rad. و et ي, and primæ rad. و; as ثَوْبٌ a dress, أَثْوَابٌ; سَيْفٌ a sword, أَسْيَافٌ; يَوْمٌ a day, أَيَّامٌ (for أَيَّوَامٌ); وَقْتُ time, أَوْقَاتٌ; وَهْمٌ a fancy, a notion, a mistake, أَوْهَامٌ.

REM. شَيْءٌ, a thing, makes أَشْيَاءَ, and not (as one would D naturally expect) أَشْيَاءَ.

3. فَاعِلٌ, rare; as نَاصِرٌ a helper, أَنْصَارٌ; شَاهِدٌ a witness, أَشْهَادٌ; أَصْحَابٌ pure, أَطْهَارٌ; صَاحِبٌ a companion, a friend, أَصْحَابٌ; أَفْتَارٌ tepid, أَفْتَارٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. أفعال continued. *Sing.*

rare ; as أَشْرَافُ *noble*, مَيِّتٌ or مَيِّتٌ (for مَوِيَّتٌ § 242),
dead, أَمْوَاتٌ.

REM. أفعال occurs now and then in a few other forms ;
 as عَدُوٌّ *an enemy*, أَعْدَاءٌ ; فُلُوٌّ *a weaned foal, a colt*, أَفْلَافٌ ;
 يَمِينٌ *a right hand, an oath*, أَيَمَانٌ ; جَنَانٌ *the heart*, أَجْنَانٌ.

B XV. أفعلة.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ ;
 as جَنَاحٌ *a wing*, أَجْنَحَةٌ ; طَعَامٌ *food*, أَطْعِمَةٌ ; زَمَانٌ *time*,
 أَزْمَنَةٌ ; دَوَاءٌ *physic*, أَدْوِيَةٌ ; غِذَاءٌ *food*, أَغْذِيَةٌ ; لِسَانٌ *the tongue**,
 إِمَامٌ ; (أَلِيبَةٌ) *for* أَلِيبَةٌ ; إِلَهٌ *a god*, أَحْمِرَةٌ ; حِمَارٌ *an ass*, أَلْسَنَةٌ ;
 an 'imām or priest, أَيْمَةٌ or أَيْمَةٌ (for أَائِمَةٌ) ; فَنَاءٌ *a courtyard*,
 أَفْنِيَةٌ ; غُلَامٌ *a youth*, أَغْرِبَةٌ ; غُرَابٌ *a raven*, أَفْتَدَةٌ ; فَوَادٌ *the heart*, أَفْنِيَةٌ ;
 أَعْبَدَةٌ *a pillar*, أَرْقَةٌ ; زَقَاقٌ *a lane, a strait*, أَغْلِمَةٌ ;
 رَغِيْفٌ *a cake of bread*, أَرْغَفَةٌ ; قَصِيْبٌ *a branch, a rod*, أَقْضَبَةٌ ;
 أَفْفَزَةٌ *a certain measure*, أَكْثَبَةٌ ; قَفِيْزٌ *a sand-hill*, كَثِيْبٌ.

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad.
 geminate or ultimæ rad. و et ي ; as عَزِيْزٌ *mighty, glorious*,
 شَحِيْحٌ ; أَعْفَةٌ *temperate, chaste*, عَفِيْفٌ ; (أَعَزَزَةٌ) *for* أَعَزَزَةٌ ;
 صَبِيٌّ *a boy*, أَحَبَّةٌ ; حَبِيْبٌ ; أَشَحَّةٌ *niggardly, stingy*,
 (صَبِيْوٌ) *for* أَصْبِيَّةٌ ; نَجِيٌّ *a confidant*, أَنْجِيَّةٌ ; عَمِيٌّ *stammering,*
stuttering, أَعْيِيَّةٌ.

* [If masc. ; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued. Sing.

3. فَعْلٌ, فَعْلٌ, فَعْلٌ, rare; as فَرْنُخٌ the young of a bird, أَفْرِخَةٌ;
نَعْلٌ a shoe, أَنْعَلَةٌ; نَجْدٌ a high land, أَنْجِدَةٌ; زِرٌّ a button,
أَزْرَرَةٌ (for أَزْرَرَةٌ); بُرْجٌ a tower, أَبْرِجَةٌ; جُحْرٌ the hole of a
reptile, أَجْجَرَةٌ.

B

4. فَعْلٌ, فَعْلٌ, rare; as طَبَقٌ a cover or lid, أَطْبَقَةٌ; زَادٌ (for زَوْدٌ)
provisions, أَزْوَدَةٌ; خَالَ (for خَوَلٌ) an uncle (by the mother's
side), أَخْوَلَةٌ; قَمَا (for قَفَى or قَفُو) the back of the neck, أَقْفِيَّةٌ;
[أَحْمِيَّةٌ, culva, حِيَا]; نَدَى moisture, dew, أَنْدِيَّةٌ; خُرْزٌ a buck-
hare, أَخْزَرَةٌ (for أَخْزَرَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَاءَةٌ C
or سَحَايَةٌ a sealed strip of paper (with which a letter is bound),
أَنْدِيَّةٌ, نَادٍ an assembly, أَوْدِيَّةٌ, وَادٍ a watercourse, أَسْحِيَّةٌ.

XVI. فَوَاعِلٌ*.

1. فَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعٌ;
طَابَقٌ a pot, a crucible, طَوَابِقٌ; قَالَبٌ a mould, قَوَالِبٌ.
2. فَاعِلٌ, substantives; بَاعِثٌ a motive or cause, بَوَاعِثٌ D
كَاهِلٌ a hoof (of a horse or ass), حَوَافِرٌ; جَانِبٌ a side, جَوَانِبٌ;
كَاهِلٌ the space between the shoulders, كَوَاهِلٌ; غَارِبٌ the top of a

* [By the influence of و the preceding Fèthā often, in vulgar pro-
nunciation, passes into damma, as طَوَارِقُ Touareg, جَوَارٍ female slaves.
In the old language there are some instances of it in proper names,
e.g. كَوَاحِبُ, عَوَارِمُ, عَوَارِضُ, صَوَاتِقُ. D. G.]

A *Plur. Fract.*XVI. *فَوَاعِلُ* continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; *the seashore, سَاحِلُ*
an example, شَاهِدُ; *سَوَاحِلُ*.

3. *فَاعِلُ*, verbal adjectives, applicable to men, rare; as *فَارِسُ*
a horseman, فَوَارِسُ; *تابعُ* a follower, *تَوَابِعُ*; *نَاكِسُ* hanging
 the head, *نَوَاسُ*; *هَالِكُ* perishing, *هَوَالِكُ*; *خَالِفُ* remaining
 behind, *خَوَالِفُ*.

B

4. *فَاعِلُ*, verbal adjectives, applicable by their signification only
 to females (§ 297, *d*, rem.); as *حَامِلُ* pregnant, *حَوَامِلُ*;
نَاهِدُ; *طَوَاتِلُ* divorced, *طَوَاتِلُ*; *حَوَائِضُ* menstruating,
حَائِضُ having swelling breasts, *نَوَاهِدُ*.

C

5. *فَاعِلَةٌ*, substantives and fem. verbal adjectives; as *فَاكِهَةٌ* fruit,
فَوَاحِيَةٌ; *صَاعِقَةٌ* a thunderbolt, *صَوَاعِقُ*; *نَادِرَةٌ* a rarity, a
witticism, a joke, نَوَادِرُ; *أَوَانِسُ* cheerful, sociable, *أَنْسَةٌ*;
صَاحِبَةٌ a female companion, *صَوَاحِبُ*; *خَاصَّةٌ* distinguished people, the
upper classes, خَوَاصُّ (for *خَوَاصِصُ*); *عَامَّةٌ* common people, the
vulgar, عَوَامُّ (for *عَوَامِرُ*); *فَوَائِدُ* gain, profit, *فَائِدَةٌ*;
جَارِيَةٌ a girl, *جَوَارِحُ* (for *جَوَارِي*, see no. XXIII., rem.); *نَاحِيَةٌ* a quarter
 of the sky, a region, a district, *نَوَاحٍ* (for *نَوَاحِي*).

D

REM. Initial *و* is changed into *أ*; as *وَاصِلَةٌ* joining or
 adding, a proximate cause, *أَوَاصِلُ* (for *وَوَاصِلُ*); *وَاقِيَةٌ* custody,
 a guard, *أَوَاقِي* (for *وَوَاقِي*), which is also the plural of
وَاقِيَةٌ = *أُونْقِيَةٌ* an ounce.

Plur. Fract.

A

XVI. فَوَاعِلُ continued. Sing.

6. فَوَاعِلَةٌ; as حَائِيَّةٌ, دَامِيَّةٌ, قَاصِعَةٌ, نَافِقَةٌ, holes of the jerbou, حَوَاتٍ (for حَوَاتِي), دَوَامٌ (for دَوَامِي), قَوَاصِعٌ, نَوَافِقٌ, سَابِيَّةٌ a caul, (سَوَابِي for سَوَابٍ).

XVII. فَعَائِلُ.

Fem. quadrilaterals, of which the third letter is servile or quiescent B (a long vowel), whether they have the fem. termination ة, or not; as سَحَابَةٌ a cloud, سَحَابٌ; رِسَالَةٌ an embassy, a letter, a treatise, رِسَائِلٌ; ذُوَابَةٌ a lock of hair, ذَوَائِبٌ; جَعَالَةٌ or جَعِيلَةٌ wages, جَعَائِلٌ; جَزِيرَةٌ an island, جَزَائِرٌ; صَحِيفَةٌ a written leaf, a letter, a book, صَحَائِفٌ; صَفِيحَةٌ a board or plank, a slab, صَفَائِحٌ; كَرِيمَةٌ noble, كَرَائِمٌ; ذَبِيحَةٌ slaughtered, a victim, ذَبَائِحٌ; حَلَوْبَةٌ a milch-camel, حَلَائِبٌ; شَمَالٌ the north C wind, شَمَائِلٌ; جَزُورٌ a she-camel for slaughter*, جَزَائِرٌ; عَجُوزٌ an old woman, عَجَائِرٌ; دُنُوبٌ a large bucket, دَنَائِبٌ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ a young camel, أَفَائِلٌ; ضَمَائِرٌ a pronoun, ضَمَائِلٌ [دَلِيلٌ a proof, دَلَائِلٌ; وَصِيدٌ a court, وَصَائِدٌ]; حَاجَةٌ a want or need, a thing, D affair or business, حَوَائِجٌ; ضَرَّةٌ a second wife, ضَرَائِرٌ; حُرَّةٌ a free woman, حَرَائِرٌ; كَنَنَةٌ a daughter in law, كَنَائِنٌ; مَرَاتِرُ الشَّجَرِ bitter kinds of trees, from مَرَّةٌ; لَيْلٌ the night, لَمَائِلٌ.

* [Also applied to the male, but nevertheless fem. gen. D: G.]

A *Plur. Fract.*

XVIII. فَعْلَانُ.

Sing.

1. فَعْلُ, from radicals mediæ و ; as نُونُ, حُوْتُ a fish, حَيْثَانُ, سُورُ a wall, سَيْرَانُ, عُوْدُ a piece of wood, a branch, عِيدَانُ, دُوْدُ a worm, دِيدَانُ.

- B 2. فَعْلُ ; as حَرْبُ a male bustard, حِرْبَانُ, وَصْعُ a kind of small bird, وَصْعَانُ, وَرَلُ a lizard, وَرْلَانُ, تَاجُ (for تَوَجُّ) a crown, تَاجَانُ, بَابُ a door, بَيَّابُ, جَارُ a neighbour, جَيْرَانُ, نَارُ fire, نَيْرَانُ, فَتَى (for فَتَى) a youth, فَتَيَانُ, أَخُ (for أَخُو) a brother, إِخْوَانُ.

- C 3. فَعْلُ ; as صُرْدُ a kind of bird, صِرْدَانُ, نَغْرُ a nightingale, نَغْرَانُ, جُرْدُ a field-rat, جِرْدَانُ, خَزْرُ a buck-hare, خِرْزَانُ, جَعْلُ a black beetle, جَعْلَانُ.

4. فَعَالُ, and more rarely فَعَالُ and فَعَالُ ; as غَلَامُ a boy, a slave, غُلْمَانُ, غُرَابُ a raven, غِرْبَانُ, عَقَابُ an eagle, عَقْبَانُ, ذَبَابُ a fly, ذِبَّابُ, غَزَالُ a gazelle, غِرْلَانُ, شَهَابُ a firebrand, a meteor, شِهْبَانُ, صَوَارُ a herd of wild cattle, صَيْرَانُ.

- D 5. فَعْلُ and فَعْلُ, rare ; as عَبْدُ a slave, عِبْدَانُ, وَغْدُ a slave, وَغْدَانُ, ثَوْرُ a bull, ثَيْرَانُ, ضَيْفُ a guest, ضَيْفَانُ, قَارُ a mouse, قَارَانُ, رَأْلُ a young ostrich, رِلْلَانُ, صِنُوْ one of two or more trees growing from a single root, صِنْوَانُ, قِنُوْ a bunch of dates, قِنْوَانُ, نَيْرُ a yoke, نَيْرَانُ.

6. فَعِيلُ, rare ; as قَضِيبُ a branch, قَضِبَانُ, ظَلِيمُ a male ostrich,

Plur. Fract.

△

XVIII. • **فَعْلَانٌ** continued. *Sing.*

Sing.

اَصْبِيَّ (for صَبِيٌّ) a boy or child, اَصْبِيَّانَ; اَصْبِيَّةٌ a gelding, a eunuch, اَصْبِيَّانَ.

[7. فَعُولٌ, rare; as خُرُوفٌ a *lamb*, خُرْقَانٌ.]

8. **كُعَيْبٌ**, **جُمَيْلٌ**, **فُعَيْلَةٌ**, **فُعَيْلٌ**, not diminutives, rare; as **جُمَيْلٌ**, a nightingale, **كُعَيْبٌ**; **كُعَيْبٌ**, **جُمَيْلٌ**; **تُمَيْلَةٌ** a sort of wild cat, **تُمَيْلٌ**. B

9. كُرْوَانٌ ; شِقْدَانٌ a male chameleon, شِقْدَانٌ rare ; فَعْلَانٌ
a bustard, كُرْوَانٌ ; وَرْشَانٌ a wood-pigeon, وَرْشَانٌ.

10. **فَاعِلٌ**, rare; as **حَائِطٌ** *a wall*, **جَانٌ** *a spiritual being of the class called الْجِنُّ*.

REM. اَمَةٌ (for اَمَوَةٌ), a *maidservant*, has اِمْوَانٌ; and C اِمْرَأَةٌ, a *woman*, an irregular plural نِسْوَانٌ.

XIX. فُعْلَانُ.

1. **فَعْل**, more rarely **فِعْل**; as **سَقْف** *a roof*, **سُقْفَان**; **وَعْد** *a slave*, **وُعْدَان**; **عَبْد** *a slave*, **عُبْدَان**; **ظَهَر** *the back, the short side of a wing-feather*, **ظَهْرَان**; **بَطْن** *the belly, the long side of a wing-feather*, **بُطْنَان**; [**حَبَّ** *grain*, **حُبَّان**]; **ذئب** *a wolf*, **ذُؤْبَان**; **دُؤْبَان**; **قَتَوَان** *a bunch of dates*, **قَتْوَان**; **زُبِّي** *a skin for water, etc.*, **زُقَان**.

2. **فَعَلَ**; as **بَلَدٌ** *a town*, **بُلْدَانٌ**; **هَرَقَ**, **حَمَلَ**, *a lamb*, **هَرَقَانٌ**;
حُمَلَانٌ; **ذَكَرٌ** *a male*, **ذُكْرَانٌ**.

3. **فُعَال**, rare; as **زُقَات** *a lane, a strait*, **زُقَان**; **شُجَاع** *brave*, **شُجَعَان**; **شُهَاب** *a firebrand, a meteor*, **شُهَبَان**; **خَوَار** *an unweaned foal of a camel*, **خُورَان**.

A *Plur. Fract.*XIX. *فُعْلَانُ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيفٌ* a cake of bread, *رُغْفَانُ*; *قَضِيبٌ* a twig or rod, *قُضْبَانُ*; *كُتِيبٌ* a sand-hill, *كُثْبَانُ*; *ظَلِيمٌ* a male ostrich, *ظُلَمَانُ*; *خَلِيلٌ* a friend, *خُلَّانُ*; *قَرِيئٌ* a channel for irrigation, *قُرَيَّانُ*; *صَبِيٌّ* a boy or child, *صُبَيَّانُ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from *verba mediæ rad.* و et ي; as *رَاكِبٌ* a rider, *رُكْبَانُ*; *صَاحِبٌ* a companion, *صُحْبَانُ*; *فَارِسٌ* a horseman, *فُرْسَانُ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهَبَانُ*; *شَابٌ* a youth, *شُبَّانُ*; *رَاعٍ* a shepherd, *رُعَيَّانُ*.

- C 6. *أَفْعَلٌ*, fem. *فَعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانُ*; *أَصْلَعٌ* bald, *صُلَعَانُ*; *أَصْرٌ* deaf, *صُمَّانُ*; *أَعْوَرٌ* blind of one eye, *عُورَانُ*; *أَبْيَضٌ* white, *بَيْضَانُ* (for *بُيْضَانُ*); *أَعْمَى* blind, *عُمَيَّانُ*.

REM. The forms *فُعْلَانُ* and *فَعْلَانُ* are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of *عُورَانُ*, blind of one eye, from *أَعْوَرٌ*, and *حُورَانُ*, unweaned foals of camels, from *حَوَارٌ*, we find *عَيْرَانُ* and

- D *حَيْرَانُ*. [*حَشٌّ* or *حُشٌّ* a garden has *حُشَّانُ* and *حَشَّانُ*.]

XX. *فُعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from *verba mediæ rad. geminatæ* or *tertiæ rad.* و et ي; as *فَقِيرٌ* poor, *فُقَرَاءٌ*; *أَمِيرٌ* a commander or chief, *أُمَرَاءٌ*; *رَكِيسٌ* a chief, *رُكَّاسٌ*; *ظَلِيمٌ* witty, *ظُلَمَاءٌ*; *بَخِيلٌ* stingy, *بُخَلَاءٌ*; *رُؤْسَاءٌ* wise, *رُكَّاسٌ*.

Plur. Fract.

A

XX. فُعْلَاءَ continued. Sing.

a philosopher or sage, a physician, حُكَمَاءَ ; نُجَبَاءَ noble, نَجِيبٌ ;
بَيِّنًا clear, plain, eloquent, بَيِّنٌ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above, as عَالِمٌ learned, عُلَمَاءَ ; جَاهِلٌ ignorant, جُهَلَاءَ ; شَاعِرٌ a poet, شُعْرَاءَ ; عَاقِلٌ wise, عُقْلَاءَ ; صَالِحٌ good, right, صَلَحَاءَ. B

REM. Examples of rarer cases are : سَمَحًا liberal, سَمُحٌ ; جَوَادٌ liberal, جَوْدَاءَ ; جَبَانٌ cowardly, جُبَنَاءَ (from جَبِينٌ) ; شَجَاعٌ brave, شَجَعَاءَ (from شَجِيعٌ) ; قَتِيلٌ slain, قُتِلَاءَ ; أُسِيرٌ a prisoner, أُسْرَاءَ ; وَدُودٌ loving, وَدَدَاءَ. — خَلِيفَةٌ, a successor, a deputy, a caliph, usually makes خَلَائِفَ in the former senses, and خُلَفَاءَ in the last. C

XXI. أَفْعَلَاءَ.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediae rad. geminatae or mediae or tertiae rad. و et ي ; as صَدِيقٌ a friend, أَصْدِقَاءَ ; قَرِيبٌ a relative, أَقْرَبَاءَ ; أَخِلَاءَ, أَحِبَّاءَ (for أَحِبَّاءَ), أَخِلَاءَ, أَحِبَّاءَ, أَخِلَاءَ, أَحِبَّاءَ ; أَقْرَبَاءَ ; أَطِبَّاءَ a physician, أَطِبَّاءَ ; أَشَدَّاءَ strong, شَدِيدٌ ; هَيِّنٌ (for هَوِينٌ) light, easy, أَهْوَنَاءَ ; لَيِّنٌ (for لَيِينٌ) smooth, easy, أَلَيِّنَاءَ ; بَيِّنٌ clear, plain, eloquent, أَبْيَنَاءَ ; غَنِيٌّ rich, أَغْنِيَاءَ ; عَمِيٌّ stuttering, stammering, أَعْمِيَاءَ ; وَلِيٌّ a friend, a weli or saint, أَوْلِيَاءَ ; شَقِيٌّ wretched, أَشَقِيَاءَ ; سَخِيٌّ liberal, أَسْخِيَاءَ ; تَقِيٌّ pious, أَتَقِيَاءَ ; and similarly, بَرِيٌّ for بَرِيٌّ, quit of, exempt from, أَتَقِيَاءَ ; نَبِيٌّ, for نَبِيٌّ, a prophet, أَنَبِيَاءَ.

A *Plur. Fract.*XXII. *فَعْلَى*.

Sing.

1. *أَفْعَلُ*, *فَاعِلُ*, *فَعِلُ*, *فَعِيلُ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلُ* slain, *قَتْلَى*; *جَرِيحُ* wounded, *جَرَحَى*; *لَدَغَى* bitten by a snake, *لَدِغَى* stung by a scorpion, *مَيِّتُ*; *كَسِرَى* broken, *كَسِيرُ*; *أَسْرَى* a prisoner, *أَسِيرُ*; *مَوْتَى* (for *مَوِيتُ*) dead, *مَرَضَى* sick, *مَرِيضُ*; *غَرِيقُ* drowned, *غَرِقَى*; *عَمِلَى* paralytic, *زَمَنْ* perishing, *هَالِكُ*; *هَلَكَى* poor, *عَائِلُ*; *وَجَعَى* decrepit through age, *هَرَمَى*; *وَجَعُ* in pain, *وَجَعَى*; *حَمَقَى* or *أَحْمَقُ*, silly, *حَمَقَى* *; *جَرِبُ* or *أَجْرَبُ*, mangy, scabby, *نَوَكَى* a fool, *أَنَوَكُ*; *جَرَبَى*.

B

2. *غَضَبَانُ*, verbal adjectives; as *كَسَلَانُ* lazy, *كَسَلَى*; *سَكْرَانُ* angry, *سَكْرَى*; *غُرْتَانُ* hungry, *غُرْتَى*; *فُطْرَبَانُ* drunken, *فُطْرَبَى*.

C

REM. The plural *فَعْلَى* is said to occur in only two words;

viz., *حَجَلُ* a partridge, *حَجَلَى*, and *فُطْرَبَانُ* a polecat, *فُطْرَبَى*.

XXIII. *فَعَالٍ*.

1. *عَذْرَاءُ* as *عَذْرَاءُ* a virgin, *عَذَارٍ*; *صَحْرَاءُ* a plain or desert, *صَحَارٍ*; *فَيْفَاءُ* a desert, *فَيْفَاءُ*.

D

2. *دَعْوَى* as *دَعْوَى* a judicial opinion, *دَعَاوٍ*; *دَعَاوٍ* a claim, *دَعَاوٍ*; *دَفْرَى* the prominent bone behind the ear, *دَفْرَى*.
3. *سَعْلَاءُ* as *سَعْلَاءُ* a female gūl (*غُولُ*) or goblin, *سَعَالٍ*; *حَذْرِيَّةُ* an old hag, *حَذَارٍ*; *عَفْرِيَّةُ* rough ground, *عَفْرِيَّةُ*; *عَفْرِيَّةُ* the

* *كَيْسَى* clever has *كَيْسَى* in order that it may resemble (لِلْأَرْوَاجِ) its contrary *حَمَقَى*.]

Plur. Fract.

A

XXIII. **فَعَالٍ** continued. Sing.

hackles of a cock, عَفَارٍ; *the collar-bone*, تَرْقُوءَ; *the cross-handle of a bucket*, عَرَاقٍ.

REM. **فَعَالٍ** stands in the nom. and genit. for **فَعَالِي** and **فَعَالِي** (both with the art. **الْفَعَالِي**). The accus., however, is always **فَعَالِي**, with the art. **الْفَعَالِي**.—In the same way **لَيْلٍ**, B *night*, makes **لَيْالٍ** (acc. **لَيْالِي**): **أَهْلٍ** *one's people or family*, **أَهَالٍ** (acc. **أَهَالِي**); and **أَرْضٍ**, *the earth*, **أَرَضٍ** (acc. **أَرَضِي**).

XXIV. **فَعَالِي**.

1. **فَعْلَاءَ**; as **عَذْرَاءَ** *a virgin*, **عَذَارَى**; **صَحْرَاءَ** *a plain or desert*, **صَحَارَى**; **فَيْفَاءَ** *a desert*, **فَيْفَى**.
2. **فَعْلَى**; as **فَتَاوَى** *a judicial opinion*, **فَعْلَى**; **حَلَاوَى** *sweetmeat*, **دَعَاوَى**; **دَعَاوَى** *a claim*, **دَفْرَى** *the prominent bone behind the ear*, **دَفَارَى**; **شَكَاوَى** *a complaint*, **شَكَاوَى**.
3. **فَعْلَى**, feminine adjectives, not superlatives; as **أُنْثَى** *female*, **أُنْثَى** *feminine*; **أُنْثَى** *pregnant*, **حُبَالَى**; **خُنْثَى** *a hermaphrodite*, **خُنْثَى**.
4. **فَعْلِيَّةَ**; as **حَذْرِيَّةَ** *rough ground*, **حَذَارَى**; **عَفْرِيَّةَ** *the hackles of a cock*, **عَفَارَى**.

REM. In nos. 1, 2, and 4, the forms **فَعَالٍ** and **فَعَالِي** are D interchangeable.

5. **فَعْلَانُ**, fem. **فَعْلَى**, and **فَعِيلُ**, verbal adjectives; as **سَكْرَانُ** *drunken*, **سَكَارَى**; **غَضَبَانُ** *angry*, **غَضَابَى**; **غَرَّانُ** *hungry*, **غَرَّائَى**; **غَمْرَانُ** *perplexed*, **غَمَارَى**; **كَسْلَانُ** *lazy*, **كَسَالَى**; **أَسِيرُ** *a prisoner*, **أَسَارَى**; **كَسِيرُ** *broken*, **كَسَارَى**;

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى;
 (أَيِّمٌ *for*) *unmarried*, أَيَامَى; [حَزَانٌ *covered with shame*, حَزَايَا].

6. فَعُل, فَعُل, verbal adjectives; as حَبِطٌ *having a swollen belly*,
 حَذَارَى; وَجَعٌ *in pain*, وَجَاعَى; حَذِرٌ *cautious, wary*, حَذَارَى;
 حَزِنٌ *sad*, حَزَانَى.

B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى*
 and even *فَعَالَى*; as سُكَارَى, حُبَارَى, عُجَارَى, أُسَارَى,
 عَاظِلٌ and رَدَايَى *has only* رَدَايَى or كَسَالَى; وَجَاعَى
 only عَطَالَى.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ي; as
 رَعَايَا *subjects*, رَعِيَّةٌ; مَنَايَا *fate*, مَنِيَّةٌ; هَدَايَا *a present*, هَدِيَّةٌ;
 بَلَايَا *a trial or calamity*, بَلِيَّةٌ; مَطِيَّةٌ *an animal for riding*,
 سَجَايَا *nature, disposition*, سَجِيَّةٌ; مَطَايَا (for خَطِيئَةٌ)
a sin, عَشَايَا; [عَشِيَّةٌ *evening*].

C

REM. We write هَدَايَا instead of هَدَايَى, etc., to prevent
 the repetition of the letter ي (see § 179, rem. a).—Many
 grammarians regard these words as being of the form فَعَائِلٌ
 (see XVII.), for هَدَائِي (هَدَايَى), etc.

D

8. فَعَالَةٌ, from verba tertiæ rad. و et ي; as جَدَايَةٌ *a young gazelle*,
 أَدَاوَى *a small water-skin*, إِدَاوَةٌ; أَتَاوَى *a tax*, إِنَاوَةٌ; جَدَايَا
 هِرَاوَةٌ *the upper part, something over and above*, عَلَاوَى.

* [In conjunction with عَشَايَا, for the sake of conformity
 (يَلَازِمًا) غَدَايَا *has* غَدَايَا.]

Plur. Fract.

A

XXIV. • فَعَالَى continued. Sing.

a stout stick, هَرَاوَى; نَقَاوَةٌ plants of the kind called حَمِض, used for washing clothes, نَقَاوَى; نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالَى is thought to stand for فَعَائِل; as جَدَايَا for جَدَائِي (جَدَاء), etc.

B

9. فَاعِلَةٌ, from verba mediae rad. و and tertiae rad. و et ي; as رَوَايَةٌ a camel used in drawing water, a large water-skin, رَوَايَا; زَوَايَةٌ an intestine, حَوَايَا; زَاوِيَةٌ a corner, زَوَايَا.

REM. a. Here فَعَالَى is thought to stand for فَوَاعِل; as رَوَايَا for رَوَائِي (رَوَاء), etc.

[REM. b. Anomalous is نَصَارِي from نَصْرَانِي a Christian.] C

XXV. فَعِيل (rare).

1. بَقَرٌ; كَلْبٌ; عَبْدٌ a slave, عَبِيدٌ; كَلْبٌ a dog, كَلْبٌ; رَجُلٌ a mill, رَجُلٌ; بَقِيرٌ cattle.
2. فَعَالٌ; حَمِيرٌ an ass, حِمَارٌ.
3. فَاعِلٌ; as حَاجٌ a pilgrim, حَاجِجٌ; غَازٍ (for غَازُو) a soldier, غَازِيَةٌ; مَاعِزٌ a goat, مَعِيزٌ; ضَائِنٌ a sheep, ضَائِنٌ; غُزِيٌّ (for غُزِيُو).

D

XXVI. فُعُولَةٌ (rare).

فُعُولٌ; as بَعْلٌ a husband, بُعُولَةٌ; عَمٌّ an uncle (by the father's side), بُعُولَةٌ; عَمْرٌ a wild ass, عُيُورَةٌ; خَالَ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c); فَحْلٌ a stallion, فَحُولَةٌ; نَمْرٌ a panther, نُمُورَةٌ; خُيُوطَةٌ a thread, خُيُوطَةٌ; صَقْرٌ a hawk, صُقُورَةٌ; عِلْفٌ fodder, عُلُوفَةٌ.

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare). *Sing.*

1. *جَمَلٌ*; *فِجَالَةٌ* [*فَحْلٌ* *a stallion*, *ثِيَارَةٌ* *a bull*, *ثَوْرٌ* *as*; *فَعَلٌ*, *فَعْلٌ*; *حَجَرٌ* *a stone*, *دِكَارَةٌ* *male*, *ذَكَرٌ* (*جُمَانَةٌ* also *جِمَانَةٌ*); *حَجَارَةٌ*.

2. *فَاعِلٌ*; *as* *صَاحِبٌ* *a companion*, *صَحَابَةٌ* (also [the more common] *صَحَابَةٌ*).

B

XXVIII. *فَعَلَ* (rare).

1. *فَعَلَةٌ*, *as* *حَلَقَةٌ* *a ring, a circle*, *حَلَقٌ*; *بَكْرَةٌ* *a pulley*, *بَكْرٌ*.
2. *فَاعِلٌ*, *as* *نَهَلَ* *drinking for the first time* (of camels), *نَهْلٌ*; *طَالِبٌ* *seeking*, *طَلَبٌ*; *خَادِمٌ* *a servant*, *خَدَمٌ*; *تَابِعٌ* *a follower, an attendant*, *تَبَعَ*; *رَاصِدٌ* *lying in wait, watching*, *رَصَدٌ*; *حَارِسٌ* *a guardian, a keeper*, *حَرَسَ*; *جَالِبٌ* *a driver, an importer*, *جَلَبَ*.

C

XXIX. *فَعَلَ* (rare).

- فَاعِلٌ*; *as* *شَارِبٌ* *drinking*, *شَرَبَ*; *نَاصِرٌ* *a helper*, *نَصَرَ*; *تَاجِرٌ* *a merchant*, *تَجَرَ*; *صَاحِبٌ* *a companion*, *صَحَبَ*; *رَاكِبٌ* *a rider*, *رَكَبَ*; *سَافِرٌ* *a traveller*, *سَفَرَ*; *زَائِرٌ* *a visitor*, *زَوَرَ*.

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

D

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْإِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِيلٌ, فَعَلَ and فَعْلٌ are

Plur. Fract.

A

I. (مَفَاعِلُ, تَفَاعُلُ, أَفَاعِلُ) cont. Sing.

of a finger, [أَنَامِلُ]; أَدَمُ Adam, أُودِمُ a viper, أَفَاعٍ (for أَفَاعِي, compare § 304, no. XXIII., rem.); تَجْرِبَةٌ trial, experience, تَجَارِبُ; مَخَالِبُ a claw or talon, مَخَالِبُ; مَنَزِلَةٌ a halting-place, a station, مَنَازِلُ; مَحَلَّةٌ a place where one stops or dwells, a quarter of a town, مَحَالُّ; مَعِيشَةٌ means of subsistence, مَعَايِشُ; مَعْنَى meaning, مَعَانٍ (for مَعَانِي); مَرْثِيَةٌ B an elegy, مَرَاثٍ (for مَرَاثِي); [مُرْضِعُ suckling, مُرَضُّعُ].

REM. a. In the plur. fract. of the form مَفَاعِلُ from verba mediae rad. ي, the ي is not converted after the elif productionis into hēmza (ة),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, an open space for walking (from سَاح for سَيَح); مَسَايِجُ, C whereas مَسَائِجُ is the plural of مَسِيحَةٌ a curl (from مَسَح). In the same form from verba mediae rad. و, the و is usually retained, as مَقَوِيسُ a buccase, مَقَاوِزُ; مَفَاوِزُ (from فَاوَز for فَوَز) a desert, مَقَاوِزُ; مَلَامَةٌ a reproof, مَلَاوِمُ; مَغَاصُ (from غَاوَص for غَوَص) a place for diving, مَغَاوِصُ; but in one or two instances into hēmza (ة), e.g. مُصِيبَةٌ (from صَاب for صَوَب) a D misfortune, مَصَاوِبُ, and usually مَنَارَةٌ a candlestick, a lighthouse, a minaret, مَنَاوِرُ, and usually مَغَايِرُ. The changing of the و into ي is vulgar, as مَغَايِرُ, مَنَايِرُ.

REM. b. Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلُ, as أَجْدَلُ; see § 309, b, γ], a plur. أَفَاعِلُ; e.g. أَدْهَمُ a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

الْأَكْبَرُ, الْأَكْبَرُ the greatest, أَرَقَمُ, أَرَقَمُ a mottled snake, أَدَاهِمُ, grandees, nobles.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *فَعَالِلُ*.

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ى, و, ا);

- B as سُلْطَانُ a sultan, شَيْطَانُ a devil, سِرْحَانُ a wolf, سَرَّاحِينُ, سَلَّاطِينُ, نَوَّارُ white flowers, تَبَابِينُ, قَنَاقِعُ a bubble, سَكَاكِينُ a knife, سِكِّينُ, نَوَّابِرُ, شَابِيبُ a heavy shower of rain, قَنَادِيلُ a lump, قَنَادِيلُ, مَثْوُوكُ a measure, كُرْسِيٌّ a chair, كَرَّاسِيٌّ (for كَرَّاسِيٌّ);
- C (بَرَارِيٌّ for بَرَارِيٌّ) a desert, بَرِّيَّةٌ, مَكَائِكُ and مَكَائِكُ, تَأْرِيبُ a picture, تَصَوِيرُ, تَمَائِلُ a statue, تِمْنَالُ a chronicle, تَوَارِيخُ (compare § 303, f, rem.); مِفْتَاحُ a key, مَفَاتِيحُ, مَشْأُومٌ unlucky, inauspicious, مَسَاكِينُ poor, مَسْكِينُ, مَفَاتِيحُ, مَلْعُونٌ accursed, مَلْعُونٌ, مَيَّامِينُ lucky, auspicious, مَيِّمُونُ, مَشَائِبُ, إِعْصَارٌ a dust-storm with whirlwinds, أَعَاصِيرُ, إِكْلِيلُ a garland or crown, أَكَالِيلُ, أَرْجُوزَةٌ a poem in the metre *rajaz*, أَرَجِيزُ, أَدْحَى (for أَدْحَوِيٌّ) or أَدْحَى, an ostrich's nest, إِدْحَى, أَمَانِيٌّ a wish, أَمْنِيَّةٌ (for أَمْنُوِيَّةٌ), أَدَاخِيٌّ a tent-rope, أَحْيَةٌ

* [This may be lightened also to كَرَّاسِيٌّ, as إِنْسِيٌّ a human being, has أَنْسِيٌّ and أَنْاسِيٌّ, بُخْتِيٌّ a Bactrian camel, بُخَاتِيٌّ and بُخَاتِ, مَهَارِيٌّ a camel from Mahrah, مَهَارِيٌّ and مَهَارِيٌّ. The two latter words have also the irregular plurals مَهَارِيٌّ and بُخَاتِيٌّ.]

Plur. Fract.

Sing.

A

II. فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ (فَعَالِلُ) cont.

a sacred claim, أَوَاعِي; أَرِيَّة a stall, [أَوَارِي, يَنْبُوع a spring,
جَامُوس; يَعَاسِبُ the queen-bee (rex apum), يَنْابِيع; بَوَاسِيرُ
buffalo, جَوَامِيسُ; بَاسُورُ hæmorrhoids.

REM. a. The plur. فَعَالِلُ is sometimes found in cases

- where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمُ signet-rings, from خَاتَمٌ = خَاتِمٌ (pl. خَوَاتِمُ);
قَنَاطِرُ قَنَاطِيرُ; دِرْهَمٌ دِرْهَامٌ (pl. دِرْهَامُ); دِرَاهِمُ
bridges, from قَنْطَرَةٌ; مَفْطَرٌ one who breaks his fast, مَفَاطِيرُ;
مُطْفِلٌ having a fawn with her, مَشَادِينُ and مَشَادِينُ;
مُنْكَرٌ having a young one with her, مَطَافِلُ and مَطَافِيلُ;
clever, cunning, مَنَاجِيرُ. Conversely, فَعَالِلُ is used, chiefly
by poetical license, instead of فَعَالِيلُ; as مَقَاصِيرُ مَقَاصِرُ, C
plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet;
إِعْصَارٌ = أَعَاصِيرُ, plur. of إِعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a dinār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an
account-book, a collection of poems, a public office or bureau,
and إِيَوَانٌ an arched or vaulted portico, vestibule or apartment,
make دَوَائِينُ, قَرَارِيطُ, دَنَائِيرُ, and أَوَاوِينُ (as if from singular
forms إِيَوَانٌ, دِيَوَانٌ, and قَرَارِيطُ). دِيَبَاجٌ, brocade, has دَبَابِيجُ D
and دَبَابِيجُ; دِيمَاسُ or دِيمَاسُ (δημόσιον), a dungeon, a bath,
and دِيَامِيسُ and دِيَامِيسُ; شِرَازُ or شِرَازُ, curds, شَارِيرُ, and
أَتَانِينُ and perhaps also أَتَاتِينُ, a furnace, أَثُونُ; شَرَارِيرُ
if from a form أَثُونُ; حُنَاقٌ (حُنَاقٌ) quinsy, has حَوَانِيقُ
and, in modern Arabic, حُنَانِيقُ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أَسَازُ (Pers. اَسْتَاذُ) *a master, a teacher*, أَسَاتِيذُ and أَسَاتِذَةٌ; تَلِمِيذُ (Heb. תַּלְמִיד, Syr. ܬܠܡܝܕܐ) *a disciple, a pupil*, تَلَامِيذٌ and تَلَامِذَةٌ; فَيَلُوسُوفُ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ; بَطْرِيْقُ *a Grecian general* (patricius, πατρίκιος), بَطَارِيْقُ and بَطَارِقَةٌ; مِطْرَانُ *a metropolitan bishop* (μνητροπολίτης), مَطَارِيْنُ and مَطَارِنَةٌ; تَرْجَمَانُ *an interpreter*, تَرَاْجِمَةٌ and تَرَاْجِمَةٌ.

C

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلَأْنُ *an angel*, مَلَاتِنَةٌ; صَيَقْلُ *a polisher of swords*, صَيَاقِلُ and صَيَاقِلَةٌ; قُمَسُ *a nobleman* (comes, κομής), قَمَامِسَةٌ; بَطْرِكُ *a patriarch or archbishop* (πατριάρχης), بَطَارِيْكُ and بَطَارِكَةٌ; جَوْرَبُ *a stocking or sock* (Pers. كُورَبُ), جَوَارِبُ and جَوَارِبَةٌ; مَلْحِدُ *a heretic*, مَلَاْحِدَةٌ; قَمِصْرُ (Cæsar, Καῖσαρ) *the Byzantine emperor*, قَمَاصِرَةٌ; فِرْعَوْنُ (פַּרְעֹה) *Pharaoh*, فِرْعَاوَنَةٌ; صَيْرَفُ and صَيْرِفِيٌّ *a money-changer*, صَيَارِفُ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Mašmūda*, مَهَلْبِيٌّ *a descendant of ʿl-Muhalḏib*, مَهَالِبَةٌ.—From كِسْرَى (Pers. خُسْرَوُ, Chosroes) *the king of*

D

- A *أَنَاعِمٌ* *camels*, *نَعَمٌ* XIV. (أَوَانِي) *أَوَانٍ*, *أَنِيةٌ*, *أَنَاءٌ* *a vessel*; *أَمَاجِنٌ*, *أَنَاعِيمٌ* *a (yellow) flower*, *زَهْرٌ*; *أَنَاعِيمٌ* *a saying, a speech*, *قَوْلٌ*; *أَزَاهِيرٌ*, *أَزْهَارٌ*; *أَطْفَارٌ* *she-camels having neither young ones nor milk*, *أَجْلَادٌ*; *جَمَلٌ* V. *جَمَلٌ* *a he-camel*, *جَمَالٌ*; *مَصَارِينٌ*, *مُصْرَانٌ* XVIII. XIX. *مَصِيرٌ* *an intestine*, *جَمَائِلٌ*; *عُقَابٌ* *an eagle*, *حُشَائِينٌ*, *حُشَانٌ*, *حُشٌّ* *a garden (of palm trees)*;
- B *أَفْعَلَاتٌ* forms a pluralis sanus *عُقَابِينَ*, *عُقَابَانٌ*. Again, XV. *أَفْعَلَةٌ* as *أُدْحِنَاتٌ*, *أُدْحِنَةٌ*, *دُخَانٌ* *smoke*, *أَشْرِبَاتٌ*, *أَشْرِبَةٌ*, *شَرَابٌ* *a drink*; *أَعْطِيَاتٌ*, *أَعْطِيَةٌ*, *عَطَاءٌ*; *أَبْنِيَاتٌ*, *أَبْنِيَةٌ*, *بَنَاءٌ* *a building*; *فُعُولٌ* VI. *فِعَالٌ* may also be derived from V. *جَمَلٌ* *a he-camel*, *جَمَلَاتٌ* XVII. *فُعَائِلٌ*, and a few other forms; as *كِلَابٌ* *a dog*, *كَلْبٌ*, *رِجَالَاتٌ*, *رِجَالٌ*, *رَجُلٌ* *a man*; *جَمَالَاتٌ*, *جَمَالٌ*, *طَرِيقٌ* *houses, families*, *بُيُوتَاتٌ*, *بُيُوتٌ*, *بَيْتٌ* *a house*; *جَزُورَاتٌ*, *جَزُورٌ* *a she-camel for slaughter*, *طَرِيقَاتٌ*, *طَرِيقٌ*;
- C *حَدَائِدَاتٌ*, *حَدَائِدٌ*, *حَدِيدَةٌ* *an iron tool*, *حُمُرَاتٌ*, *حُمُرٌ*, *حِمَارٌ* *a he-ass*; *نَسَائِجَاتٌ*, *نَسَائِجٌ*, *نَسِجَةٌ* *anything woven or plaited*, *دَارٌ* *a house*, *صَوَاحِبَاتٌ*, *صَوَاحِبٌ*, *صَاحِبَةٌ* *a female companion*; *دُورَاتٌ*, *دُورٌ* *a she-camel*, pl. *نِيقَاتٌ*, *نِيقَاتٌ*, and *أَيْنَقَاتٌ* (with the dimin. *أَيْنَقَاتٌ*); etc. Sometimes there is even a treble formation; as *أَفَارِيقٌ*, *أَفَرَاقٌ*, *فَرِيقٌ* *a band, a party or sect*, *فِرْقَةٌ*. Such secondary
- D plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

REM. d. Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination *ة*; as *شَافِعِيٌّ* *a follower of Es-Sāfi* (الشَّافِعِيُّ) *the sect of the Sāfiites*; *صُوفِيٌّ* *a Sūfi*, *الصُّوفِيَّةُ* *the sect of the Sūfis*; *أَلْمُرَوَّاتِيَّةُ*.

* **الزُّبَيْرَةُ**, *the partisans of Marwān, of Ibnu 'z-Zubair*. See § 268. A
Sometimes **ة** is added with the same effect to other adjectives,
especially of the forms **فَاعِلٌ** and **فَعَالٌ**; as **شَارِبَةٌ** *those who live on*
the bank and drink the water of (a certain stream); **وَارِدَةٌ** [and **وَرَادَةٌ**]
(men) drawing water or (cattle) drinking; **سَابِلَةٌ** *travellers*; **جَمَّالَةٌ**,
حَمَّارَةٌ, **بَقَّالَةٌ**, **خَيْالَةٌ**, **حَمَّارَةٌ**, *persons who own or keep camels, asses, horses,*
mules; **سَيَّارَةٌ** *a company of persons journeying together, a caravan*
*(Syn. **مُجْتَمِعَةٌ**)*; **رَجَّالَةٌ** *pedestrians*; **نَظَّارَةٌ** *spectators*; **نَهَابَةٌ** *plun-*
derers]. B

REM. e. The plural of some nouns is anomalous, or derived
from other forms or roots than the sing. in use; as **أُمٌّ** *a mother*,
أُمَّهَاتٌ (Syr. **ܐܡܬܐ**, **ܐܡܬܐܬܐ**), rarely **أُمَاتٌ**; **فَمٌّ** *a mouth*, **أَفْوَاهٌ** (from a
sing. **فَوْهٌ** or **فُوهٌ**); **مَاءٌ** *water, a spring*, **أَمْوَاهٌ**, **مِيَاهٌ** (from a sing. **مَاهٌ**);
شِيَاهٌ, **شَاةٌ**, **شَاةٌ** *a sheep or goat*, **أَسْتَاهٌ**, **إِسْتٌ** *the anus*, **شِفَاهٌ**, **شَفَةٌ**
a lip, **نِسْوَانٌ**, **نِسْوَةٌ**, **نِسَاءٌ**, **أِمْرَأَةٌ**, **شَوِيٌّ** (from the rad. **أَنَسَ**, whence
Heb. **אִנְשָׁה**, **אִנְשָׁה**, for **אִנְשָׁה**, **אִנְשָׁה**); **خُلْدٌ** *a mole*, **مَنَاجِدٌ** (from C
the rad. **نَجَدَ**). **إِنْسَانٌ**, *a human being* (Heb. **אִנְשָׁן**, for **אִנְשָׁן**,
אִנְשָׁן), has usually **نَاسٌ** [especially with the article **الْأَنَاسُ**], instead
of the older and poetic **أَنَاسٌ** (Heb. **אִנְשָׁה**, Aram. **ܐܢܫܐ**).

306. As regards their meaning, the plurales fracti differ entirely
from the sound plurals; for the latter denote several *distinct* indi-
viduals of a genus, the former a number of individuals viewed
collectively, the idea of individuality being wholly suppressed. For D
example, **عَبْدُونَ** are *slaves (servi)*, i.e. several individuals who are
slaves, **عَبِيدٌ** *slaves collectively (servitium or servitus)*; **شُبَّانٌ** *young*
men, youth (juventus), = **شَبَابٌ**; **مَشِيخَةٌ** *old men in general*. The
plurales fracti are consequently, strictly speaking, *singulars* with a
collective signification, and often approach in their nature to *abstract*
nouns. Hence, too, they are all of the *feminine* gender, and can be
used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the plurales fracti those nouns which are called **أَسْمَاءُ الْجِنْسِ** (*generic nouns*), as **نَحْلٌ** *bees*, on which see § 246 and § 292, a. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as **قَوْمٌ**, **رَهْطٌ**, *people or tribe*, **عَسْكَرٌ** *an army*; **إِبِلٌ** *camels*, **غَنَمٌ** *sheep*]. These are called **أَسْمَاءُ الْجَمْعِ** or **أَشْبَاهُ الْجَمْعِ** (*like the plural*), and differ from the **أَسْمَاءُ الْجِنْسِ** in not admitting of the formation of nomina unitatis (§ 246).
- B

307. The pluralis sanus and the plurales fracti of the forms XII. **فُعْلَةٌ**, XIII. **أَفْعُلٌ**, XIV. **أَفْعَالٌ**, and XV. **أَفْعَلَةٌ**, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called **جُمُوعٌ قَلَّةٌ**, *plurals of paucity*, whilst the rest are named **جُمُوعٌ كَثْرَةٌ**, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

C

4. The Declension of Nouns.

I. The Declension of Undefined Nouns.

308. (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. **ا** (Nom.), **ِ** (Gen.), and **ُ** or **َ** (Acc., see § 8, rem. a). Diptotes are those which have only *two* terminations; viz. **ُ** (Nom.) and **َ** (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are
- D

* A noun may be **مُعْرَبٌ**, *declinable*, or **مَبْنِيٌّ**, *indeclinable*. A declinable noun may be **مُنْصَرَفٌ**, *declined with tənwin*, or **غَيْرُ مُنْصَرَفٍ**, *declined without tənwin*. The term **مُتَمَكِّنٌ فِي الْإِسْبَةِ**, *established in, or possessed of, the nominal character or nature*, or simply **مُتَمَكِّنٌ**, is synonymous with **مُعْرَبٌ**, and **غَيْرُ مُتَمَكِّنٍ** with **مَبْنِيٌّ**; whilst

common to both genders; viz. **ان** (Nom.) and **ين** (Gen., Acc.)*.— A
(3) The *pluralis suus* has likewise only two case-endings for each

مُتَمَكِّنٌ أَمَكْنٌ, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرَفٌ**, and **مُتَمَكِّنٌ غَيْرُ أَمَكْنٌ** to **مُنْصَرَفٌ**.— The vowel u of the nominative is called **الرَّفْعُ**, the raising (of the voice), and is **عَلَمُ الْفَاعِلِيَّةِ**, the sign of agency; the vowel i is termed **الْخَفْضُ** the depression (of the voice), or **الْجَرُّ**, the being drawn along or attracted B (by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, the sign of annexation; the vowel a is designated **الْتَّصُّبُ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The *tənwin* may be (a) **التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ**, the *nunation* which shows that a noun is fully declinable, also called **تَنْوِينُ التَّمَكِينِ**, and found in the singular and the *pluralis fractus*, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَنْوِينُ الْمَقَابَلَةِ**, the *nunation of correspondence*, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the ن of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ** C the *nunation which distinguishes, in the case of an indeclinable noun, between the definite, الْمَعْرِفَةُ, and the indefinite, التَّنْكِرَةُ, as **مَرَرْتُ بِسَيِّوَيْهِ**, **التَّنْكِرَةُ**, as **مَرَرْتُ بِسَيِّوَيْهِ**, I passed by Sibawèih and another (man called) Sibawèih; and (d) **تَنْوِينُ الْعَوَظِ**, the *nunation of compensation*. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ** and ye are then looking on, where **حِينِيذٍ** stands for **الرُّوحُ الْحَلْقُومَ**, **حِينَ**, at the time when the spirit has reached the throat; (β) of compensation for a governed D word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلٌّ قَائِمٌ** for **كُلُّهُمْ قَائِمٌ** or **كُلٌّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَّةٌ**, for **جَوَارِي** in the nominative or **جَوَارِي** in the genitive.*

* The form **يُن** is used dialectically, as in the hemistich **عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

A gender; viz. for the *masculine*, **مَوْ** (Nom.) and **مَيْنَ** (Gen., Acc.)*; for the *feminine*, **مَات** (Nom.) and **مَاتَ** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zèid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
<i>Dual.</i>				
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form **مَيْنَ** is doubtful, despite the verse
 أَعْرِفُ مِنْهَا الْجِمْدَ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا
I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles, in which
 D **الْعَيْنَانِ** and **ظَبْيَانِ** (written in rhyme نَا) are used instead of **الْعَيْنَيْنِ** and **ظَبْيَيْنِ**.

* The form **مَيْنَ** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. وَأَنْكَرْنَا وَمَا ذَا تَبْتَغِي, *and we ignore the riffraff of other (tribes)*; and الشُّعْرَاءُ مَتَى وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ, *and what is it pray that the poets want of me, since I have already passed the limit of forty (years)*! where **أَخْرِبِينَ** and **الْأَرْبَعِينَ** are used instead of **أَخْرِبِينَ** and **الْأَرْبَعِينَ**.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	• . . .	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	. . .	هِنْدَاتٍ	جَنَّاتٍ

	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.	Fem.
	<i>Sing.</i>	
N.	جَالِسُ <i>sitting.</i>	نَائِحَةٌ <i>mourning.</i>
G.	جَالِسٍ	نَائِحَةٍ
Ac.	جَالِسًا	نَائِحَةً

C

Dual.

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

Plur. sanus.

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ

D

Plur. fract.

N.	جُلَّاسُ	نُوحُ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

A

DIPTOTE OR SECOND DECLENSION.

Substantives.

Masc.

Fem.

Sing.

N.	عُثْمَانُ 'Othmān.	زَيْنَبُ Zèinèb.
G. Ac.	عُثْمَانَ	زَيْنَبَ

Dual.

B

N.	عُثْمَانَانِ	زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ	زَيْنَبَيْنِ

Plur. sanus.

N.	عُثْمَانُونَ	زَيْنَبَاتُ
G. Ac.	عُثْمَانِينَ	زَيْنَبَاتٍ

Plur. fract.

(of دِرْهَمُ a dirham) (of جَارِيَةٌ a young woman)

C

N.	دَرَاهِمُ	N. G.	جَوَارٍ *
G. Ac.	دَرَاهِمَ	A.	جَوَارِي

Adjectives.

Masc.

Fem.

Sing.

N.	أَسْوَدُ black.	أَفْضَلُ more excellent.	سَوْدَاءُ black.
G. Ac.	أَسْوَدَ	أَفْضَلَ	سَوْدَاءَ

Dual.

D

N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ

Plur. sanus.

N.	...	أَفْضَلُونَ	...
G. Ac.	...	أَفْضَلِينَ	...

* جَوَارٍ stands in the Nom. for جَوَارِي, in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

Adjectives.		
Māsc.		Fem.
	Plur. fract.	
(of فَقِيرٌ poor)		(of نَائِحَةٌ mourning)
N. فَقْرَاءُ	...	نَوَائِحُ
G. Ac. فَقَرَاءَ	...	نَوَائِحَ

• REM. a. There are two words in Arabic, in which the final B flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. اِمْرُو, a man, and اِبْنَم, a son, for اِمْرًا and اِبْنَم, which are also used (see § 19, d).

Sing. Nom.	اِبْنَم or اِمْرُو
Gen.	اِبْنِم or اِمْرِي
Acc.	اِبْنَمَا or اِمْرًا

[According to ʿEn-Naḍr ibn Šomēil, as quoted by Zamahšarī, *Pāik* C i. 524, فَمُ the mouth is also doubly declined, فَمُ, فَمِ, فَمًا, as هَذَا فَمُهُ and أَخْرَجَ لِسَانَهُ مِنْ فَمِهِ, رَأَيْتُ فَمَهُ. Comp. Lane and Fleischer, *Kl. Schr.* i. 180. D. G.]

REM. b. For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 seqq.

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(α) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms فَوَاعِلُ (XVI.), فَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns which have more than three radical letters); as بَوَاعِثُ causes, عَجَائِبُ wonders, قَنَاطِرُ bridges, سَلَاطِينُ sultans.

(β) Plurales fracti which end in hêmza preceded by ʿelif mîemlûda

A (أَـ), viz. فُعَلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, *a* and *c*, *β*).

(γ) Plurales fracti which end in ـِ and ـَى, viz. فَعَالٍ (XXIII.), فُعَلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, *β* and *c*, *β*).

(δ) أَوَّلُ, plur. fract. of أَوَّلُ, and of its fem. أُولَى, *first*; أَخْرُ, plur. fract. of أَخْرُ, and of its fem. أُخْرَى, *other, another*; جَمْعُ, plur. fract. of جَمْعَاءَ, كَتَعَاءَ, بَصَعَاءَ, بَتَعَاءَ, fem. of أَجْمَعُ, etc., *all together*.

[(ε) أَشْيَاءُ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hêmza preceded by êlif mêmîdûda (أَـ); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§ 296).
C. Compare *a*, *β* and *c*, *β*.

REM. This rule does not apply to cases in which the hêmza is *radical*, as قُرَّاءُ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif makṣûra (ـَى); as ذِكْرَى *memory*, سُكْرَى *drunken* (§ 295, *a*). Compare *a*, *γ* and *c*, *β*.

REM. Excepting those in which the êlif makṣûra is *radical*; as هُدًى *guidance* (for هُدًى, § 213).
D

(γ) Adjectives of the form أَفْعَلُ (§§ 232, 16, and 234—5), of which the fem. is فُعَلَى and فُعَلَاءَ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَلُ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلُ *a hawk*, أَخْيَلُ *a green woodpecker*, أَرْتَبُ *a hare*, أَرْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلُ, أَخْيَلُ.

REM. a. Some good authorities give **أَرْمَلٌ** as the masculine of **أَرْمَلَةٌ**, which would be very irregular.

REM. b. Adjectives of the form **أَفْعَلٌ**, when used as substantives, retain the diptote inflection; e.g. **أَذْفَرٌ** a fitter (properly blackish, dun), **أَسْوَدٌ** a serpent (prop. black), **أَبْرَقٌ** stony land (prop. mottled), **أَبْطَحٌ** a wide, gravelly water-course, **أَجْرَعٌ** a tract of land without herbage.

(δ). Adjectives of the form **فَعْلَانٌ**, of which the fem. is **فَعْلَى** B (§ 295, a); as **سَكْرَانٌ**, f. **سَكْرَى**, drunken.—But those of which the fem. is **فَعْلَانَةٌ** (§ 295, rem. a) are triptote; as **نَدْمَانٌ**, f. **نَدْمَانَةٌ**, a boom companion.—Adjectives of the form **فَعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. a); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, naked.

REM. a. Adjectives of the form **فَعْلَانٌ**, f. **فَعْلَانَةٌ**, are rare. The principal examples in the language are: **أَلْيَانٌ** having a large fat tail (of a sheep); **حَبْلَانٌ** angry; **دُخْنَانٌ** stiflingly hot; **سُخْنَانٌ** hot; **سَيْفَانٌ** tall and slender; **ضَحْيَانٌ** exposed to the sun, eating in the forenoon (**الضُّحَى**); **صَوْجَانٌ** and **صَوْحَانٌ** dry, withered; **عَلَّانٌ** stupid, ignorant; **قَشْوَانٌ** thin, slender; **مَصَّانٌ** sucking (sheep or cows) out of greed, mean, vile; **مَوْتَانٌ** stupid, stolid; **نَدْمَانٌ** a boom companion; **نَصْرَانٌ** Christian. Some of these, however, have also the form **فَعْلَانٌ**, **فَعْلَانٌ**, or **فَعْلَانٌ**; as **أَلْيَانٌ** and **أَلْيَانٌ**; **سُخْنَانٌ**, or **سُخْنَانٌ**; **صَوْجَانٌ**; **قَشْوَانٌ**. The word **صَوْجَانٌ** may perhaps be merely a mistake for **صَوْحَانٌ** or **صَوْحَانٌ**.

REM. b. **فَلَانٌ** so and so, such and such a one, makes irregularly D in the feminine **فَلَانَةٌ**, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. **بَيِّنَةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ** 8 is the double of 4; **ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٍ** 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثَنَاءٌ** and **مَتْنَى**, two by two, **ثَلَاثٌ** and **مَثَلَثٌ**, three by three.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (the form) *ʾafʿal*, (used) as an adjective, is declined without *tənwīn* (e.g. **أَحْمَرٌ** red); **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (the form) *ʾafʿal*, when it is an indefinite noun, is declined with *tənwīn* (e.g. **أَفْكَلٌ** tremor, **أَجْدَلٌ** a hawk); **وَزُنٌ طَلْحَةٍ وَإِصْبَعٌ فَعْلَةٍ** the measure of *Talḥa* and *ʾiṣbaʿ* is *faʿlu* and *ʾiʿʿal*. But if we
- B say **كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, every (word of the form) *ʾafʿal*, which is an adjective, is declined without *tənwīn*, we must employ the nunation, because **كُلُّ** in the sense of *each, every*, requires an indefinite word after it in the genitive; and so in other cases.

[(θ) The diminutives of all diptote nouns, as **أَسِيدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فُعَالٌ** (§ 333), as **كُلَيْتٌ**, **أَحْيَدٌ**.]

- C c. Many proper names; viz.

(a) Foreign names of men, as **إِبْرَاهِيمُ** Abraham, **إِسْحَاقُ** Isaac, **يُوسُفُ** Joseph, **دَاوُدُ** David; excepting such as consist of three letters, the second of which has *gêzma* or is a *litera productionis*, as **نُوحُ** Noah, **لُوطُ** Lot.

- (β) Proper names which end in *ʿlif maḵṣūra* (compare *a*, *γ* and *b*, *β*) and *ʿlif mêmḍūda* (compare *a*, *β* and *b*, *α*), whether Arabic or
- D foreign; as **يَحْيَى** John, **عَادِيَا** or **عَادِيَا** *ʿĀdiyā*, **زَكَرِيَّا** Zachariah, **يَعْلَى** *Yaʿlā*, **لَيْلَى** *Lāilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **ان**, whether Arabic or foreign; as **غَطَفَانُ** *Ḡaṭṭafān* (a tribe), **عُثْمَانُ** *ʿOthmān*, **حِطَّانُ** *Ḥiṭṭān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمَانُ** Solomon, **عِمْرَانُ** *ʿImrān* (*ʿAmram*), [with the exception of those that were originally common nouns of the forms **فُعَالٌ** and **فُعَلَانٌ**, as **سِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَّلَ** A and **فُعِلَ**, or any of the persons of the Imperfect; as **شَمَّر** *Šammur*, **شَلَمَ** *Jerusalem*, **ضَرِبَ** *Dorib*, **أَحْمَدُ** *Aḥmed*, **يَزِيدُ** *Yèzîd*, **يَشْكُرُ** *Yèskur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Taglib*, **يُنْبَى** *Yubnā*, **تُمَادِيرُ** *Tumādir*, **يُرَامِلُ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبُ** *a scorpion*, **عَقْرَبُ** *Akrab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةُ** *Mekka*, **فَاتِمَةُ** *Fāṭima* (a woman), **دُجَّةُ** *Duḡa* (a woman), **طَلْحَةُ** *Talḥa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ا** keep their *tènwin*, as **أُذْرِعَاتُ** gen. acc. **أُذْرِعَاتٍ**; **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ**. Dialectic forms are **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ** and even **عَرَفَاتٍ**.]

(η) Fem. proper names, which do not end in **ة**, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْرُ** *Egypt*, **جُورُ** *Ġūr*, **صُورُ** *Tyre*, **زَيْنَبُ** *Zîneb*, **سُعَادُ** *Su'ād*, **سَاتُرُ** *Satur*, **سَقَرُ** *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *gèzma*, may be either diptote or triptote (though the former is preferred); as **هِنْدُ** or **هِنْدُ** *Hind*, **دَعْدُ** or **دَعْدُ** *Da'd*.

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فَعْل** (from **فَاعِلٌ**), as **عُمَرُ** *Omar*, **زُفَرُ** *Zufar*, **جُشَمُ** *Ġušem*, **زُحَلُ** *the planet Saturn*, **قُثَمُ** *the male hyæna*; and feminine names of the form **فَعَال** (from **فَاعِلَةٌ**), as **كَطَامُ** *Kaṭām*, **رَقَاشُ** *Raḡāš*, **حَذَامُ** *Haḏām*, **بَرَّاحُ** *the sun*, **صَلَاحُ** *Šalāḥ* (a name of Mekka). These latter, however, have

- A more usually and correctly the form **فَعَالٍ**, and are wholly indeclinable; as **قَطَاِم**, **رَقَائِش**, **حَذَائِم**, **بَرَاح**, **صَلَاح**, **ظَفَار** *Zafār* (a city), **قَتَام** *the female hyæna*, **حَلَاق** *death*, **صَرَام** *war*, **أَزَام** *a year of famine*.

REM. a. Words of the form **فَعَالٍ**, of which the last letter is *r*, as **جَعَارٍ** *the female hyæna*, **حَضَارٍ** *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form **فَعَالٍ**.

REM. b. Besides being used as proper names, the forms **فَعْلٍ** and **فَعَالٍ** are often employed as vocatives, in terms of abuse; e.g. **يَا خُبَثَ** *O improbe!* f. **يَا خَبَاثَ**; **يَا فُسَقَى** *O scelest!* f. **يَا فَسَاقٍ**; **يَا لَكَعَ** *O vilis!* f. **يَا لَكَاعَ**.

- REM. c. In compound proper names of the class called **مُرَكَّبٌ** (§ 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. **بَعْلَبِكُ**, **حَضْرَمَوْتُ**, **رَامَهْرَمَزُ**, gen. and acc. **بَعْلَبِكِ**, **حَضْرَمَوْتُ**, **رَامَهْرَمَزُ**. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tênwîn* because it is defined by the second (see § 313, foll.); nom. **حَضْرَمَوْتُ**, **بَعْلَبِكِ**, **رَامَهْرَمَزُ**, gen. **حَضْرَمَوْتُ**, acc. **حَضْرَمَوْتُ**, etc. The proper name **مَعْدَى كَرِبَ** admits of three forms, for we may say **مَعْدَى كَرِبَ** (like **حَضْرَمَوْتُ**); or **مَعْدَى كَرِبَ**, gen. and acc. **مَعْدَى كَرِبَ** (like **حَضْرَمَوْتُ**); or **مَعْدَى كَرِبَ** in all three cases (like **رَامَهْرَمَزُ**).—Proper names of men ending in **وَيْهِ** are wholly indeclinable; as **عَمْرَوَيْهِ**, **نُفْطَوَيْهِ**, **سَيِّبَوَيْهِ**.

* [The kunya is sometimes considered as a single compound noun. A letter of the Prophet begins **إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ** (Fâik i. 5), some Kōr'ān readers read in Sūr. cxi., **تَبَّتْ يَدَا أَبِي لَهَبٍ**, and well known are **عَلِيُّ بْنُ أَبِي طَالِبٍ** and **أَبُو سَفْيَانَ**. Compare Belādori 60, last l. and Baidāwī ii. 421, l. 10. D. G.]

REM. d. Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with *tênwîn*; as رُبَّ إِبْرَاهِيمَ لَقِيتُهُ many an Abraham have I met; [فَكُلُّ دَوْرٍ مَخْصُوصٌ بِآدَمَ وَحَوَّاءَ] and each period has its peculiar Adam and Eve]; and so رُبَّ عِمْرَانَ وَأَخْمَدٍ and so عَمْرٍاءُ and عَمْرٍاءُ. There is, however, a doubt as to the admissibility of the *sarf* in the form أَفْعَل.

• REM. e. The أَصْرَفُ مِنَ الْأَمْتِنَاعِ, or reasons why a noun B is debarred from taking the *tênwîn*, are usually reckoned by the grammarians to be nine in number; viz. الْعِلْمِيَّةُ its being a proper name; الْوَصْفِيَّةُ its being an adjective; الْغُجْمَةُ its being a foreign word; الْمُرَكَّبُ الْمَرْجِيُّ its being a compound of the class الْمَرْجِيُّ; التَّائِيثُ الْإِلَازِمُ لَفْظًا أَوْ مَعْنَى its being necessarily feminine by form or meaning; الْأَلْفُ وَالْثَوْنُ وَالْمُضَارِعَتَانِ لِلْأَلْفِ التَّائِيثُ its ending in the termination اَن, which resembles the feminine termination اَت; C اَن, which resembles the feminine termination اَت; كَوْنُهُ جَمْعًا لَيْسَ عَلَى زَنْتِهِ وَاحِدٌ its being a plural of a form which does not occur in the language as a singular (e.g. مَسَاجِدُ mosques, or مَصَابِيحُ lamps, for there is no singular noun of the form مَفَاعِل or مَفَاعِل; (مَفَاعِل) its being turned from one form into another (as عَمْرٍاءُ, which is مَعْدُولُ, or transformed, from عَمْرٍاءُ, or قَطَامُ, which is مَعْدُولَةٌ from قَاطِمَةٌ); and وَزْنُ الْفِعْلِ وَزْنُ its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tênwîn*: e.g. (1) الْعِلْمِيَّةُ + the termination اَن, as عُثْمَانُ. Hence we say حَسَّانُ Hassân, if we derive this name from the radical حَسَّ; but if we derive it from حَسَنَ, it is triptote, حَسَّانُ. (2) التَّائِيثُ + الْعِلْمِيَّةُ, as بَعْلَبَكُ. (3) التَّائِيثُ + الْعِلْمِيَّةُ, viz. (a) لَفْظًا وَمَعْنَى in form and meaning, as قَاطِمَةٌ; (β) لَفْظًا لَا مَعْنَى in meaning but not in form,

- A as زَيْتَبٌ ; (γ) لَفْظًا لَا مَعْنَى in form but not in meaning, as طَلْحَةُ (which, though feminine in form, yet is the name of a man).
 Except feminine proper names of the form فَعْلٌ, in c, η. (4) اَلْعَلَمِيَّةُ + اَلْعَدْلُ, as عُمَرُ. (5) اَلْعَلَمِيَّةُ + وَزْنُ اَلْفِعْلِ, as يَزِيدُ. (6) اَلْعَلَمِيَّةُ + اَلْوَصْفِيَّةُ, as بُطْرُسُ *Petrus*. Except the case of نُوحٌ and similar names in c, a. (7) اَلْعَدْلُ + اَلْوَصْفِيَّةُ, as اُخْرُ, which is مَعْدُولٌ from اَلْوَصْفِيَّةُ + جَمْعَاوَاتٌ. (8) اَلْوَصْفِيَّةُ + اَلْعَدْلُ, as اُخْرُ, which is مَعْدُولٌ from جَمْعَاوَاتٌ. (9) اَلْوَصْفِيَّةُ + وَزْنُ اَلْفِعْلِ, in adjectives of the form فَعْلَانٌ, fem. فَعْلَى. (10) اَلْوَصْفِيَّةُ + وَزْنُ اَلْفِعْلِ, in adjectives of the form فَعْلَانٌ, fem. فَعْلَى.
- B the termination اَن, in adjectives of the form فَعْلَانٌ, fem. فَعْلَى. (11) اَلْوَصْفِيَّةُ + وَزْنُ اَلْفِعْلِ, in adjectives of the form فَعْلَانٌ, fem. فَعْلَى.

310. Nouns ending in اَى or اِ, for اَى or اِ (§§ 213 and 245), which follow the first declension, and those in اَى and اِ, for اَى, which follow the second (§ 309, a, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِيٌّ), not expressed (لَفْظِيٌّ) or external (ظَاهِرٌ).

- C E.g. عَصَا for عَصَوُ, عَصَوِ, and عَصَوْا; رَحَى for رَحَى, رَحَى, and رَحِيًّا; بُشْرَى for بُشْرَى and بُشْرَى.

- 311.** Nouns ending in اِ, for اَى or اِ (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and اَى or اِ (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. اِيَا (according to § 166, a). E.g. غَارِ for غَارِ, acc. غَارِيَا; مُرْمِي for مُرْمِي, acc. مُرْمِيَا; مُغْزِي for مُغْزِي, acc. مُغْزِيَا; تَغْزِي for تَغْزِي, acc. تَغْزِيَا; تَمْنِي for تَمْنِي, acc. تَمْنِيَا; شَجِي for شَجِي, acc. شَجِيَا; عَمِي for عَمِي, acc. عَمِيَا.

312. All plurals of the second declension, which ought regularly to end in اَى, for اَى, follow in the nom. the first declension instead

of the second, and substitute $\frac{ـَ}{ـِ}$ (for $\frac{ـِ}{ـِ}$). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have $\frac{ـِ}{ـِ}$. E.g. جَارِيَةٌ, plur. nom. and gen. جَوَارٍ, for جَوَارِي (instead of جَوَارِي), acc. جَوَارِي; مَعْنَى, plur. nom. and gen. مَعَانٍ, for مَعَانِي (instead of مَعَانِي), acc. مَعَانِي; صَحْرَاءُ, plur. nom. and gen. صَحَارٍ, for صَحَارِي (instead of صَحَارِي), acc. صَحَارِي.

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article الـ ; 2. (a) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are in themselves definite (§ 309, b, η, vol. ii. § 78); if, therefore, they are not originally appellatives (as الْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in رَبِّ إِبْرَاهِيمَ, § 309, c, rem. d), $\text{الزَّيْدُ الْأَوَّلُ}$ *the first Zaid*.—A defined noun is called مَعْرِفَةٌ or مُعَرَّفٌ (تَعْرِيفٌ means *defining*), an undefined noun نَكْرَةٌ or مُنْكَرٌ (تَنْكِيرٌ means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following 1) cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	الْحَسَنُ	الْمَدِينَةُ	الْمُحْصَنَةُ	الرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	الْحَسَنِ	الْمَدِينَةِ	الْمُحْصَنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	الْحَسَنَ	الْمَدِينَةَ	الْمُحْصَنَةَ	الرِّجَالَ

REM. The final *l* of the acc. disappears along with the *tènwin*.

- A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	الْأَسْوَدَاءُ	الْأَكَابِرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	الْأَسْوَدَاءِ	الْأَكَابِرِ
Acc.	الْأَسْوَدَ	الْأَسْوَدَاءَ	الْأَكَابِرَ

- (c) If it be a plur. sanus fem., it loses the tènwin.

B	Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*, gen. acc. *الضَّارِبَيْنِ*, *الرَّجُلَيْنِ*.

- REM. b. Nouns ending in *-* drop the tènwin and resume their original *ي*; as *الرَّامِي* from *رَأَمٍ*, *الْمَعَانِي* from *مَعَانٍ*, *الْتَّمَنَى* from *تَمَنَى*, *الْجَوَارِي* from *جَوَارٍ* (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

- (a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

	Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
D		<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
	Gen.	كِتَابِ اللَّهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ		كُلُّ يَوْمٍ
		<i>the wonders of creation.</i>		<i>every day.</i>
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ		كُلِّ يَوْمٍ
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ		كُلَّ يَوْمٍ

- REM. a. The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law*, and less frequently هُنْ *a thing*, after rejecting the tènwin, lengthen the preceding vowel.

Nom.	أَبُو،	أَخُو،	حَمُو،	هُنُو؛	for أَبٌ، etc.
Gen.	أَبِي،	أَخِي،	حَمِي،	هُنِي؛	for أَبٌ، etc.
Acc.	أَبَا،	أَخَا،	حَمَا،	هُنَا؛	for أَبٌ، etc.*

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَمٌ, *the mouth* (Aram. פֶּה), which is used instead of فَوْه or فَوَّه, makes either:

Nom.	فَمٌ،	Gen.	فَمِي،	Acc.	فَمًا؛
or:	فُو،		فِي،		فَا†.

REM. b. Proper names of the first declension lose their tènwin, when followed by the word ابْنٌ in a genealogical series; as مُحَمَّدٌ

* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse أَبَاهُ اقْتَدَىٰ عِدِي فِي الْكُورِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find أَبَاهُ and أَبَهُ for أَبِيهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبَا being, according to some lexicographers a dial. var. of أَبٌ]. *Comp.* vol. ii. § 39, a, rem. a), as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْإِلْشَبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp. Nöldeke in Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פֶּה, constr. פִּי, with suffix פִּי.

- A *بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ*, *Muhammad, the son of Ga'far, the son of Hālid, the son of Muhammad.* On the elision of the *l* in *ابْنِ*, see § 21, *b*.

REM. *c*. Instead of *بِنْتُ*, a daughter, we may use, when a genitive follows, the form *أَبْنَةُ*. [The latter was formerly preferred, except at the beginning of a sentence. The form *ابنت* occurs in the *Qur'ān* (*Sūr. lxvi. 12*) and often in old MSS.]

(*b*) The dual loses the termination *ن*.

- B Nom. *جَاءَ عَبْدَا السُّلْطَانِ* *the two slaves of the sultan came*; *لَنَا مَسْجِدَا* *to us belong the two holy temples of God.*

Gen. *رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَابْنِ قُسُومٍ* *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Talḥa and ('Abū Bəkr) 'ibn Qassūm (see § 299, rem. h).*

Acc. *رَأَيْتُ جَارِيَتَيْ أَبِي* *I saw the two female slaves of my father.*

- C REM. If an *ḥlif* conjunction follows the oblique cases of the dual, the final *ي* takes a *kèsra* instead of a *gézma*; as *مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ* *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*): *الْمَنْسِمَانِ ظُفْرَا خُفَيَّ الْبَعِيرِ* *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination *ن*.

- D Nom. *جَاءَ بَنُو الْمَلِكِ* *the sons of the king came*; *مُجَرِّدُو أَسْيَافِهِمْ* *drawing their swords.*

Gen. *عِبْرَةٌ لِأُولَى الْأَلْبَابِ* *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. *رَأَيْتُ بَنَى الْمَلِكِ* *I saw the king's sons*; *كُنَّا مُوقِدِي النَّارِ* *we were kindling the fire.*

REM. If the plur. ends in **وُنْ** acc. **يْنْ** (for **يُونْ**), A these terminations become, before a following gen., **وُ**, **يْ**; and if the genit. begins with an *êlif conjunct.*, the final **و** takes *damma*, and the final **ي** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *l otiosum* which is often, though incorrectly, added to the nominal term. **وُ** and **وْ**, see § 7, rem. a.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(a) Triptotes and the plur. *sanus fem.* lose the *tènwin*, the dual and plur. *sanus masc.* the terminations **ِنْ** and **َنْ**; as **كِتَابٌ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتٌ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِيهِ** *to its purchasers*.

(b) Before the pronominal suffix of the 1st p. sing. **يْ** (see C § 185, rem. a, and § 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus fem.* are elided; as **كِتَابِي** *my book*, from **كِتَابٌ**; **كِلَابِي** *my dogs*, from **كِلَابٌ**, plur. *fract.* of **كَلْبٌ**; **تَوَابِعِي** *my followers*, from **تَوَابِعٌ**, plur. *fract.* of **تَابِعٌ**; **جَنَاتِي** *my gardens*, from **جَنَاتٌ**, plur. *sanus* of **جَنَّةٌ**.

(c) If the noun ends in *ê*, this letter is changed into (or rather, resumes its original form of) **ت**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(d) If the noun ends in *êlif mobile* or *hèmza*, this letter passes before the suffixes into **وُ**, when it has *damma* (Nom.), and into **يْ**, when it has *kèsra* (Gen.); as **نِسَاءُ** *women*, nom. with suffix **وَهُ** *his women*, gen. **نِسَائِهِ**. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. a, **أَبْ**, **أَغْ** and

- A **حَمْرُ**, take the suffixes thus: nom. **أَبُوهُ**, **أَبُوكَ**; gen. **أَبِيهِ**, **أَبِيكَ**; acc. **أَبِيهِ**, **أَبِيكَ**; but **أَبِي**, **أَخِي**, **أُمِّي**, in all the three cases.—**هَنْ** makes **هَنِي** or **هَنُوكَ**; **هَنِيكَ** or **هَنِكَ**; **هَنَاكَ** or **هَنَكَ**.—**فَمْرُ** has regularly **فَمِي**, **فَمِيكَ**; but more usually, nom. **فُوهُ**, **فُوكَ**; gen. **فِيهِ**, **فِيكَ**; acc. **فَاهُ**, **فَاكَ**; and **فِي**, *my mouth*, in all the three cases.—**أَبُ** is not used with suffixes.—On some dialectical varieties of **أَبُ** see § 315, rem. *a*, note *.
- B

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the

- C 1st p. sing., which is **ـِي**, and not **ـِي**.

REM. *a*. The suffix of the 1st p. sing. **ـِي**, when **ـِي** attached to a word ending in **ـِي** (**ـِي**), in the long vowels **ـَا**, **ـُو**, **ـِ**, or in the diphthongs **ـَايَ** and **ـُويَ**, becomes **ـِي**, the **ـِ** of the original form **ـِي** (see § 185, rem. *d*) being simply elided. Further, when the word ends in **ـِي** or **ـِي**, the final **ـِي** unites with the **ـِي** of the suffix into **ـِي**; and when it ends in **ـُو** or **ـُويَ**, the **ـُو** is changed into **ـِي**, and likewise forms **ـِي**. E.g. **هَوَايَ** *my love*, for **هَوَايَ**, from **هَوَايَ**; **خَطَايَايَ** *my sins*, for **خَطَايَايَ**, from **خَطَايَا**, plur. fract. of **خَطِيئَةٍ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَايَ**, from **غُلَامَانِ**, nom. dual of **غُلَامٌ**; **قَاضِي** *my judge*, for **قَاضِي**, from **قَاضِي** (**قَاضِي**); **مُسْلِمَايَ** *my Muslims*, for **مُسْلِمَايَ** or **مُسْلِمَايَ** (**مُسْلِمَايَ**), from **مُسْلِمَانِ**, plur. sanus of **مُسْلِمٌ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَايَ** (**غُلَامَايَ**), from **غُلَامَيْنِ**, genit. dual of **غُلَامٌ**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَايَ** or **مُصْطَفَايَ** (**مُصْطَفَايَ**).

(مُصْطَفَيْنِ), from مُصْطَفُونَ, plur. sanus of مُصْطَفَى.—A From words like هَوَى, قَفَا, the form قَفَى, هَوَى is used dialectically instead of هَوَاى, قَفَاى.—On أَب, أَخ, حَم, هَن, فَم, and فَو, see § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened into ن (§ 185, rem. c), so the nominal suffix ي occasionally becomes ي, particularly when the noun to which it is attached is in the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp. vol. ii. § 38, rem. b.]

REM. c. What has been said in § 185, rem. b, of the change of the damma in ه, هَمَا, هَمْن, هَمْر, into kèsra after ي or ي, applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers, كِتَابَيْهِ ([before wasl and] in verse كِتَابَيْهِ, [which is the older form] or كِتَابَيْهِ), etc.

[REM. d. If no ambiguity of meaning can arise, the dual before ا suffix in the dual is not unfrequently replaced by the singular or the plural, as قُلُوبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. The Cardinal Numbers.

318. The cardinal numbers from one to ten are :

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	إِثْنَانِ	إِثْنَتَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثَة, ثَلَاث, we may also write ثَلث, ثَلثَة, and for ثَمَانِيَة, ثَمَانِيَة (§ 6, rem. *a*).—سِتْ stands, according to the Arab lexicographers, for سِدْت (compare § 14, *c*), and that for سِدْس. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَة, the fraction سُدْس, *a sixth*, and the ordinal adj. سَادِس, *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (عِشْتِن), apparently identical with the Heb. עֶשְׁתִּי in עֶשְׂרָה; but the fem. is *ihil* (אֶחָת) = אֶחָת (for אֶחָדָה).—The Aram. הַרְבִּין, *f.* הַרְבִּין, is a contraction for הַרְבִּין, which may be either the equivalent of the Heb. שְׁנַיִם (for שְׁנֵי, as in הַרְבֵּנָה, *snow*, = שְׁלֵג, and ן exchanging with ר, as in הַרְבָּה, *to rise*, = הַרְבָּה); or, as others think, derived from the rad. הָא, as it were the dual of וְתֶרֶם *single, sole*. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced אֶשְׁתִּים) indicates the loss of the *n* in שְׁנַיִם.—The Heb. שְׁנֵי, שְׁנֵי, stand for שְׁנֵי, שְׁנֵי (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form שְׁנֵי (שְׁנֵי), שְׁנֵי, is identical with the Arabic; whilst in the Syriac ܫܢܝܐ or ܫܢܝܐ the original doubling has left its trace in the hard sound of the *t* (compare שְׁנֵי).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رَجَالٌ عَشْرَةٌ, or عَشْرَةُ رَجَالٍ, *ten men* (lit., *men, a decade, and a decade of men*); or نِسَاءٌ عَشْرٌ, or عَشْرُ نِسَاءٍ, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
adjectives, which follow the gender of their substantives.—That
• أَرْبَعَةٌ, ثَلَاثَةٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ, أَرْبَعَةٌ,
etc., *fem.*,—is evident from the construction of عَشْرُ, in the sense of
ten days, either as a singular *masc.* or as a broken plur. (viz. the
implied أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوْسَطُ مِنْ
الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ, *the middle ten days of Ramaḍān*,
the last ten days of R., or الْعَشْرُ الْأَوَّلُ وَالْأَوَّلُ, etc. See
also § 322, rem. b.

B

REM. b. An undefined number from 3 to 10 is expressed by
بِضْعٍ ([or بَضْعٍ], literally, *a part* or *portion*); as بَضْعُ رِجَالٍ *some*
men, بَضْعُ نِسَاءٍ *some women*, فِي بَضْعِ سِنِينَ *in a few years*. The
use of بَضْعَةٌ belongs to post-classical times; as بَضْعَةُ أَشْهُرٍ *some*
months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
exception of the duals اِثْنَانِ, and اِثْنَانِ or اِثْنَانِ. ثَمَانِ stands for C
ثَمَانِي, and has in the genit. ثَمَانِ, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
They either follow the objects numbered, and are put in apposition
with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they
precede them, in which case the numeral governs the other substantive
in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D
men), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانِ has, in the construct state, nom. and gen. ثَمَانِي,
acc. ثَمَانِي (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of
course lose the *tənwin* (§ 314, a).

REM. c. اِثْنَانِ and اِثْنَانِ are very rarely construed with the

- A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, b); as ثِنْتَا حَنْظَلٍ *two colocynths*, instead of اِثْنَانٍ حَنْظَلٍ. or simply حَنْظَلَتَانِ.

REM. d. بَضْعٌ and بَضْعَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. b).

322. The cardinal numbers from 11 to 19 are :—

B	Masc.		Fem.	Masc.		Fem.
11.	عَشْرَ	أَحَدَ	عَشْرَةٌ	إِحْدَى	عَشْرَ	خَمْسَ
12.	عَشْرَ	اِثْنَا	عَشْرَةٌ	اِثْنَانِ	عَشْرَ	سِتَّ
			عَشْرَةٌ	ثِنْتَا	عَشْرَ	سَبْعَ
13.	عَشْرَ	ثَلَاثَةَ	عَشْرَةٌ	ثَلَاثَ	عَشْرَ	ثَمَانِي
14.	عَشْرَ	أَرْبَعَةَ	عَشْرَةٌ	أَرْبَعَ	عَشْرَ	تِسْعَ
						عَشْرَ

- C REM. a. Instead of عَشْرَةٌ some of the Arabs pronounce عَشْرَ, and the form عَشْرَ is said to occur.—For ثَمَانِي عَشْرَ we also find ثَمَانِي عَشْرَ, [and incorrectly] ثَمَانِ عَشْرَ, and ثَمَانِ عَشْرَ. [In manuscripts we often find ثمان عشرة, which may be either of the two preceding forms, or the vulgar ثمان عشرة.]

- D REM. b. The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form عَشْرَ with masculine nouns, and عَشْرَةٌ with feminine. The same holds with regard to the undefined number, which is in this case masc. بَضْعَ عَشْرَ, fem. بَضْعٌ عَشْرَةٌ, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

- REM. c. These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَا عَشْرَ and اِثْنَانِ (ثِنْتَا), اِثْنَتِي (ثِنْتِي) and اِثْنَى عَشْرَ, which have in the oblique cases اِثْنَتِي عَشْرَةً and اِثْنَانِي عَشْرَةً.

REM. d. The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدَعَشْرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِتْنَاش, إِحْدَاش, تَلَاتَاش, تِسْعَاش, تِمَانَتَاش, سَبْعَاش, سِتَاش, خَمْسَاش, أَرْبَعَاش.

323. The cardinal numbers from 20 to 90 are :—

B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

REM. a. ثَمْنُونَ, ثَلَاثُونَ and ثَمَانُونَ may also be written ثَلَاثُونَ, ثَمْنُونَ.

REM. b. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., *ون* in the C nom., and *ين* in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. *و*, in the genit. and acc. *ي*.

REM. c. The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; *לָעֶשְׂרִים*, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D ā (for ān); Assy. *isrā, silasā, irbā, ḥansā*; Æth. *esrā, salamā, 'arbē'ā, ḥamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction *وَ*, *and*; as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one*. Both are declined; as gen. *أَحَدٍ وَعِشْرِينَ*, acc. *أَحَدًا وَعِشْرِينَ*.

- A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as وَعِشْرُونَ نَيْفٌ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

100. مِائَةٌ	600. سِتُّ مِائَةٍ
200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

- B REM. *a.* For مِائَةٌ (Æth. ማእተ: *me'et*, Heb. מֵאָה, Aram. ܡܝܐ, Assyr. *mā*) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٌ, and more recently مِئَةٌ. The dual مِائَتَانِ is written occasionally مِائَتَانِ, and hence in poetry مِائَتَانِ. D. G.] The plur. is مِئَاتٌ, مِئَاتٌ, or مِائِي; the forms مِئُونَ, مِئِينَ (like مِئِينَ from سَنَةٌ *a year*), and مِئِي (with the article, الْمِئِي) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kōr'ān. The *l* was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the *ē* (3).

- D REM. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثِي مِائَةٍ. [In this case we find often in manuscripts ثَمَانِي مِائَةٍ i.e. ثَمَانِي مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينَ, etc. (see § 321), is very rarely employed [in poetry].

REM. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِي مِائَةٍ, مِائَتَا سَنَةٍ, مِائَةُ سَنَةٍ.

• 326. The numerals from 1000 upwards are :—

A

1000. أَلْفٌ .	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ .	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ أَلْفٍ .	300,000. ثَلَاثُمِائَةِ أَلْفٍ
4000. أَرْبَعَةُ أَلْفٍ .	400,000. أَرْبَعُمِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةُ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ أَلْفٍ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'ely, 10,000) is أَلُوفٌ, أَلُوفٍ, and أَلُوفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلَاثَةُ أَلْفٍ دِرْهَمٍ. [The plural أَلُوفٌ is only used in the combination ثَلَاثَةُ أَلُوفٍ, but أَلُوفٍ with all numerals from 3 to 10. In manuscripts it is often written defectively ألف (الْف). The plurals أَلُوفٌ and مِئُوثٌ are only employed of indefinite numbers, *thousands, hundreds.* D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ أَلْفٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ أَلْفٍ. . . .

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are :—

	Masc.	Fem.		Masc.	Fem.
	أَوَّلٌ	أَوَّلَى <i>the first.</i>		سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
	ثَانٍ	ثَانِيَةٌ <i>second.</i>		سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
	ثَالِثٌ	ثَالِثَةٌ <i>third.</i>		ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
B	رَابِعٌ	رَابِعَةٌ <i>fourth.</i>		تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
	خَامِسٌ	خَامِسَةٌ <i>fifth.</i>		عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

REM. a. **أَوَّلٌ** stands for **أَوَّلُ** or **أَوَّلٌ**, **أَوَّلَى** for **أَوَّلَى** or **أَوَّلَى**, according to the superlative form **أَفْعَلٌ**, f. **فَعْلَى**, from the rad. **أَوَّل** or **وَأَل**. Its plurals are: **أَوَّلُونَ**, **أَوَّلَاتٌ**, and

C **أَوَّلٌ** for the masc.; **أَوَّلَى** (rarely **أَوَّلَى**) for the fem.*

* [If **أَوَّل** is used as a noun, it takes the *tənwin*, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, **لَهُمْ أَوَّلٌ يَغْلُو** *they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase **وَلَا أَوَّلًا وَلَا** *he left him neither past (قَدِيمًا) nor present (حَدِيثًا)*. The fem. plur. occurs in the phrase **هُنَّ الْأَوَّلَاتُ دَخُولًا وَالْآخِرَاتُ خُرُوجًا** *they are the first to enter, the last to leave*, as plurals of **أَوَّلَةٌ** and **آخِرَةٌ**. In later times the fem. **أَوَّلَةٌ** is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 seq.); likewise the adverb **أَوَّلًا** (as in **أَوَّلًا وَآخِرًا**) for the correct **أَوَّلٌ** *formerly*. So it is interpreted in the phrase **لَقِيتُهُ عَامًا أَوَّلًا** *I met him in a year before*, as some say instead of **لَقِيتُهُ عَامًا أَوَّلًا** *last year* (comp. Lane s. v. **عام**). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with the art. ثَانِي, ثَانِيَا; in the acc. ثَانِيَا, construct state and with the art. ثَانِي, ثَانِيَا. And so with the rest; ثَالِث, ثَالِثَا, etc.

REM. c. Instead of سَادِس the forms سَادٍ (acc. سَادِيًا) and سَاتٍ (formed directly from سِتَّة, سِتَّةً) are occasionally used. — ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِث [and خَامٍ for خَامِس].

329. The ordinals from *eleventh* to *nineteenth* are :—

B

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ <i>eleventh</i> .
ثَانِي عَشَرَ	ثَانِيَّةٌ عَشْرَةٌ <i>twelfth</i> .
ثَالِث عَشَرَ	ثَالِثَةٌ عَشْرَةٌ <i>thirteenth</i> .
رَابِع عَشَرَ	رَابِعَةٌ عَشْرَةٌ <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as ثَالِث عَشْرَةٌ, الثَّالِثَةُ عَشْرَةٌ. For الثَّانِي عَشَرَ and الثَّانِي عَشْرَةٌ we may say الثَّانِي عَشْرَةٌ and الثَّانِي عَشْرَةٌ. Some, however, admit the inflection of the unit, when defined, as الثَّالِثَةُ عَشْرَةٌ, الثَّالِثُ عَشْرٌ; in which case الثَّانِي عَشْرٌ (الثَّانِي) is the nom. and genit., الثَّانِي عَشْرٌ (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninety* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الثَّانِي عِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَّةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

D

A الرَّابِعَ (الْحَادِي وَالْعَشْرِينَ) (acc. الْحَادِي وَالْعَشْرُونَ) *the twenty-first*, وَالْعَشْرُونَ *the twenty-fourth*.

[REM. Later writers use instead of these forms حَادِي عَشْرِينَ, الرَّابِعَ عَشْرِينَ, and with the article, الْحَادِي عَشْرِينَ, الرَّابِعَ عَشْرِينَ, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he rose up once or twice; he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as أَمَتْنَا اثْنَتَيْنِ

C وَأَحْيَيْتَنَا اثْنَتَيْنِ, *thou hast given us death twice, and thou hast given us life twice*, i.e. اِحْيَاءَتَيْنِ and اِمَاتَتَيْنِ. (b) By the noun مَرَّةً, and similar words, in the accus.; as ثَلَاثَ مَرَّاتٍ, ثَلَاثَ مَرَّاتٍ, or ثَلَاثَ مَرَارٍ, *thrice*; ثَلَاثَ دَفْعَاتٍ, *thrice*; عِشْرِينَ كُرَّةً, *twenty times*; وَآخَرَى, *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةً, دَفْعَةً, etc., in the accus., accompanied by an ordinal adjective agreeing with it. Eg. جَاءَ ثَالِثًا (i.e. جَاءَ مَجِيئًا ثَالِثًا), or جَاءَ مَرَّةً ثَالِثَةً, *he came a third time*; جَاءَ الثَّالِثَ (i.e. جَاءَ الْمَجِيءِ الثَّالِثَ), or جَاءَ الثَّالِثَةَ, *he came the third time*.

333. The distributive adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فُعَالٌ and مَفْعُلٌ,

either singly or repeated. E.g. جَاءَ الْقَوْمُ اثْنَيْنِ اثْنَيْنِ A
جَاءَ الْقَوْمُ, or جَاءُوا ثَلَاثَ ثَلَاثَ, the people came two by two; مَثْنَى, ثَلَاثَ, they came three by three; مَرَرْتُ بِقَوْمٍ مَثْنَى وَثَلَاثَ I passed by a party of men, (walking) by twos and threes: فَاتَّكِعُوا مَا طَابَ لَكُمْ مِنْ ثَلَاثَ وَثَلَاثَ مَثْنَى وَثَلَاثَ وَرُبَاعَ then marry what pleaseth you of women, two and three and four at a time. The most common words of the forms ثَلَاثَ, مَثْنَى (for مَثْنَى); ثَلَاثَ, مَوْحَدَ, وَحَادَ, أَحَادَ are مَفْعَل and فُعَال B
مَثْنَى; and مَوْحَدَ, وَحَادَ, أَحَادَ; but the formation is admitted [by some] up to 10 [; the best authorities mentioning only عَشَارَ].

334. The *multiplicative* adjectives are expressed by nominalis of the second form, derived from the cardinal numbers; e.g. مَثْنَى twofold, double, dualized; ثَلَاثَ threefold, triple, triangular; مَرْبَعَ fourfold, square; مَخْمَسَ fivefold, pentagonal; etc. Single or simple is مَفْرَدَ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form ثَلَاثِي as ثَلَاثِي biliteral; ثَلَاثِي triliteral, three cubits in length or height; رُبَاعِي quadrilateral, four spans or cubits in height, a tetrastich; خُمَاسِي quinqueliteral, five spans in height; etc.

336. The *fractions*, from a third up to a tenth, are expressed by D words of the forms ثَلَاثِي, ثَلَاثِي, ثَلَاثِي, pl. ثَلَاثِي, as ثَلَاثِي, ثَلَاثِي, ثَلَاثِي, pl. ثَلَاثِي, a third; ثَلَاثِي, ثَلَاثِي, or ثَلَاثِي, pl. ثَلَاثِي, a sixth; ثَلَاثِي, ثَلَاثِي, or ثَلَاثِي, pl. ثَلَاثِي, an eighth.—[The form مَفْعَل is exclusively employed for a fourth مَرْبَاع and a tenth مَعْشَار, together with رُبْع, رُبْع, and عَشْر, عَشْر, or عَشِير. According to Zamahsari, *Naik* ii. 659 the form رُبْع never occurs in this signification, nor, according

A to Abū Zēid (*Nawādir* 193) حَمِيسٌ and ثَلَاثٌ. D. G.] A half is نَصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَصٌ), or نَصِيفٌ, pl. أَنْصَافٌ.—
The fractions above a tenth are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً, three parts out of twenty, $\frac{3}{20}$; [نَصْفٌ نَصْفٌ وَثُلُثٌ نَصْفٌ وَسُدُسٌ; $\frac{1}{100}$ عَشْرُ الْعَشْرِ; $\frac{1}{10}$ الْعَشْرُ; $\frac{2}{3}$ نَصْفٌ وَثُلُثٌ; etc.*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. ܪܒܝܥܐ a third, “rubu,” רִבְעִי, a fourth, חֲמִישִׁי a fifth.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فَعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or ثَلَاثٌ, every third (day, month, year, etc.); رُبْعًا, or الرُّبْعُ, every fourth; etc. Synonymous with ثَلَاثٌ is غَبٌّ,

C as حُمَّى الثَّلَاثِ, or حُمَّى الْغَبِّ, the tertium fever.

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns,

D the latter the relative.

1. The Demonstrative Pronouns and the Article.

339. The demonstrative pronouns, أَسْمَاءُ الْإِشَارَةِ, are either simple or compound.

* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 seqq.]

340. The simple demonstrative pronoun is ذَا, *this, that*.

	Masc.	Fem.
Sing. ذَا		(ذِهِ، ذِهِ، ذِي) ; (تَبِي، تَبِي، تَبِي) .
Dual. Nom. ذَانِ (ذَانِ)		تَانِ (تَانِ) .
Gen. Acc. ذَيْنِ (ذَيْنِ)		تَيْنِ (تَيْنِ) .

* Plur. comm. gen. أُولَءِ or أُولَءِ : أُولَى or أُولَى .

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in أُولَى and أُولَءِ is always *short*, *و* being merely scriptio plena. In this way أُولَى can be distinguished in verse from أُولَى, the fem. of أَوَّل, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish أُولَى and أُولَءِ from إِيلى and إِيلى .

C

REM. b. The diminutive of ذَا is ذَيَّا, f. ذَيَّا ; du. ذَيَّانِ, f. ذَيَّانِ ; pl. ذَيَّانِ, أُولَيَّا, أُولَيَّا .

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. דּוּ, Phoen. 𐤃 and 𐤄, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom. ذُو (دو)		ذَات (ذات) .
Gen. ذِي		ذَات .
Acc. ذَا		ذَات .
Du. Nom. ذَوَا		ذَوَاتَا (ذاتَا) .
Gen. Acc. ذَوَى		ذَوَاتَى (ذاتَى) .
Plur. Nom. ذَوُو or ذَوُو or ذَوُو (ذَوُو)		ذَوَات or ذَوَات or ذَوَات .
Gen. Acc. ذَوَى or ذَوَى or ذَوَى		ذَوَات or ذَوَات or ذَوَات .

D

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَا**.—
The form **أُولَآءِ** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of el-Yemèn, as **أُولَآءِ دُو الْكَلَّاحِ**, **دُو رَعِينِ**, **دُو نَوَاسِ**, **دُو يَزَنَ**, etc. These are called **أُولَآءِ**, formed as if from a singular **ذَوَى**.

[REM. d. **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the

- B demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, e, rem. d.]

341. From the simple demonstrative pronoun are formed compounds :

(a) By adding the pronominal suffix of the second person (**كَ**, **كِ**; **كُنْ**, **كُمْ**), either (a) alone, or (b) with the interposition of the demonstrative syllable **لِ**.

(b) By prefixing the particle **هَآ**.

- C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used ; to a *single woman*, **ذَاكَ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُمُ** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ (* ذَالِكَ) <i>that</i> .	ذَاكَ (vulg. ذِيكَ).
Du. Nom.	ذَانِكَ	ذَانِكَ
Gen. Acc.	ذَيْنِكَ	ذَيْنِكَ
Plur. comm. gen.	أُولَآءِ or أُولَآكَ	أُولَآءِ or أُولَآكِ

* [Some say that **ذَالِكَ** is a mispronunciation for **ذَالِكَ**.]

REM. a. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَى**, **أُولَى**, and **أُولَى** (§ 340, rem. a, c).

REM. b. The diminutive of **ذَلِكَ** is **ذَيْئِكَ**, f. **ذَيْئِكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَلِكَ** or **ذَلِكَ** (often written **ذَلِكَ**, § 6, rem. a).

	Masc.	Fem.
Sing.	ذَلِكَ <i>that</i> .	تِلْكَ (تَالِكَ).
Du. Nom.	ذَانِكَ	تَانِكَ
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ	

REM. a. **تِلْكَ** is a contraction for **تَيْئِكَ**. In the dual, **ذَانِكَ**, **تَانِكَ**, stand for **ذَانِئِكَ**, **تَانِئِكَ**; and **ذَيْنِكَ**, **تَيْنِكَ**, for **ذَيْنِئِكَ**, **تَيْنِئِكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **تَانِكَ**, as the dual of **ذَلِكَ**, the second *n* being in their opinion merely corroborative.

REM. b. Some grammarians assert that there is a slight difference of meaning between **ذَلِكَ** and **ذَلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. c. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. d. The diminutive of **ذَلِكَ** is **ذَيْئَالِكَ**, f. **ذَيْئَالِكَ**. [A com-

- A pound of **كَذَلِكَ** and **ذَلِكَ** (comp. § 340, rem. d) is **كَذَلِكَ** so, in like manner*.]

344. The particle **هَـ** (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs **حَرْفُ التَّنْبِيهِ**, the particle that excites attention. It is prefixed both to the simple demonstrative **ذَا**, and to the compound **ذَاكَ** (but not to **ذَلِكَ**). Before **ذَا** it is usually written defectively, **هَذَا** or **هَذَا**; before **ذَاكَ** in full, **هَـذَاكَ**.

B	Masc.		Fem.
	Sing.	هَذَا <i>this</i> .	هَذِي , (هَذِهِ) هَذِهِ (هَذَاتِ , هَاتَا , هَاتِي , هَاتِيه).
	Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ .
	Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ .

- C Plur. comm. gen. **هَؤُلَاءِ** or **هَؤُلَاءِ**, **هَؤُلَاءِ** or **هَؤُلَاءِ**.
In like manner, **هَـذَاكَ** or **هَـذَاكَ**, fem. **هَـتَاكَ**, **هَـتَاكَ**, etc.

REM. a. **هَـ** is identical with the Aram. **ܗܐ**, **ܗܐ**, *this*, as an interjection, *lo!* Heb. **הנה**.

REM. b. In the dual some say **هَذَانِ**, with double *n*.—The diminutive of **هَذَا** is **هَذَا**, f. **هَاتِيَا**, pl. **هَاتِيَا**; of **هَـذَاكَ**, **هَـذَاكَ**, pl. **هَـذَاكَ**.

- D **هَؤُلَاءِ**. [By prefixing **هَـ** to **كَذَا** is formed **هَـكَذَا** *thus*.]

[REM. c. To these demonstratives belong also **ذَئْتٌ** and **وَذَيْتٌ** and **كَئْتٌ** and **وَكَيْتٌ**, *thus and thus, so and so, such and such things*, for which we also find **ذَئْتٌ** and **وَذَيْتٌ**, **كَئْتٌ** and **وَكَيْتٌ** (rarely **وَذَيْتٌ** and **وَكَيْتٌ**) and for the former **ذَيَّةٌ** and **وَذَيَّةٌ**, for the latter **كَئَّةٌ** and **وَكَيَّْةٌ**. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* * [A singular contraction (or modification) of **كَذَلِكَ** is **كَالِكَ** used by the poet **Šā-Sanfārā**, as quoted in the *Hamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A quantity (comp. Ḥariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article أداة التّعريف آل—called by the Arabs the instrument of definition, الَّلَامُ وَاللَّامُ the *êlif* and *lām*, [or حَرْفٌ] لَاَمُ [or حَرْفٌ] the *lām* of definition, or simply الَّلَامُ the *lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (هَمْزَةُ التَّوَصُّلِ, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as الْيَوْمَ to-day, الْآنَ now, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called الَّلَامُ لِتَعْرِيفِ الْجِنْسِ, or simply لَاَمُ الْجِنْسِ, as أَهْلَكَ النَّاسُ أَرْجُلُ الدِّينَارِ وَالْدِّرْهَمِ *dīnār and dirhem bring men to perdition*, خَيْرٌ مِنَ الْمَرْأَةِ *man is better than woman*; if indicating a particular individual it is called الَّلَامُ لِتَعْرِيفِ الْعَبْدِ, or simply الْعَبْدِ.]

REM. b. Some grammarians regard the *êlif* as an integral part of the article, and say that it was originally اَل (with اَلِفُ الْقَطْعِ, of the same form as هَلْ, هَلْ), gradually weakened to آل. But sometimes the Arabs suppress the l, saying for instance لَحْمٌ for لَحْمٌ (comp. Vol. ii. § 242, footnote).

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, § 347); as مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَةِ he who does not cease to be grateful for what is with him (or for what he has), where اَلَّذِي مَعَهُ اَلْمَعَةُ; مِنَ الْقَوْمِ الرَّسُولِ اَللّٰهِ مِنْهُمْ; اَلَّذِينَ اَلرَّسُولُ اَللّٰهِ the people of whom is the Apostle of God, where اَلَّذِينَ اَلرَّسُولُ اَللّٰهِ; مَا اَنْتَ بِالْحَكَمِ اَتَرْضٰى حُكُومَتَهُ; رَسُوْلُ اَللّٰهِ

- A *whose sentence is approved*, where **الَّذِي تُرْضَى** = **الَّتُرْضَى**. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. *d.* **أَل** is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. **אֵל**, for **אֵל**. In South Arabia **أَم** was (and even still is) used for **أَل**, but without assimilation; as **لَيْسَ مِنْ أَمِيرٍ أَمِصَامُ** *fasting in journeying is not (an act) of piety*; **يَرْمِي** *he casts (standing) behind me with arrow and stone*; for **بِالسَّهْمِ**, **السَّهْمِ**, **الصَّيَامِ**, **الْبَرِّ** and **وَالسَّلَامَةِ**.

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

(1) **الَّذِي** *who, which, that*; fem. **الَّتِي**.

(2) **مَنْ** *he who, she who, whoever*;

مَا *that which, whatever*.

(3) **أَيُّ** *he who, whoever*; fem. **أَيَّة** *she who, whoever*.

(4) **أَيُّمَنْ** *every one who, whosoever*;

أَيُّهَا *everything which, whatsoever*.

REM. **أَيُّهَا**, **أَيُّمَنْ**, **أَيَّة**, **أَيُّ**, **مَا**, **مَنْ**, and their compounds, are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

347. The conjunctive **الَّذِي** is compounded of the article **أَل**, the demonstrative letter **ل** (see §§ 343 and 345), and the demonstrative pronoun **ذَا**, or **ذُو** (§ 340, rem. c). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.
Sing.	الَّذِي ; الَّذِ ; الَّذِي	الَّتِ ; اَلَّتِ (اَلَّتِ)
	(الَّذِ ; الَّذِي)	(اَلَّتِ)
Pl. Nom.	(اَلَّذَا ; اَلَّذَا)	(اَلَّتَا ; اَلَّتَا)
Gen. Acc.	(اَلَّذَيْنِ)	(اَلَّتَيْنِ)
Plur.	[الَّذِ ; الَّذِ] ; اَلَّذِي	اَلَّلَاتِ ; اَلَّلَاتِ
	Nom., اَلَّلَاؤُنَ ; اَلَّلَا	اَلَّلَاؤَاتِ ; اَلَّلَاؤَاتِ
	(Gen. Acc.] اَلَّلَاتَيْنِ)	اَلَّلَا ; اَلَّلَا
	* اَلَّلَاؤِي or اَلَّلَاؤِي	اَلَّلَاؤِي or اَلَّلَاؤِي

REM. a. اَلَّذِي, اَلَّتِي, and اَلَّذَيْنِ, are written defectively, because of their frequent occurrence, instead of اَللَّذِي, اَللَّتِي, and اَللَّذَيْنِ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative. The modern, vulgar form, for all numbers and genders, is اَلِّي or اَلِي.

REM. b. The tribe of Hudēil (هُذَيْل), according to the Arab grammarians, used اَلَّذُوْنَ in the nom. plur. masc., اَلَّذِيْنَ in the gen. D and acc. This اَلَّذُوْنَ must, of course, at one time have been universally employed as the nom., اَلَّذِيْنَ being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to as-Sabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only **الَّذِي**, the article sufficing to distinguish it from the prepos. **إِلَى**. Comp. § 340, rem. *a*. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سَنِينَ*, has everywhere usurped the place of the direct form *سُون*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَوْن*, gen. and acc. *الَّذَيْنِ*, and *الَّذَوُو* are also said to occur.

REM. c. *الَّذِي* was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in *הַזֶּה*,

- B fem. *הַזֵּה*, comm. *הַזֶּה* (= *الَّذِي*). See *Comp. Gr.* p. 117.

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّ*, *الَّذِيَّ*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتُ*, *الَّذِيَّاتُ*. The forms *الَّذِيَّ*, *الَّذِيَّ*, are vulgar and incorrect.

REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayyi* (*طَيِّي*), employ *ذُو* (Heb. *זו*, Aram. *זו*, *זו*, Æth. *H: za*).

- C It is then either wholly *indeclinable*, which is more usual; as *كَفَانِيَا مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا* then enough for me of that which is with them (of their property) is what suffices me, for *الَّذِي* *مِنْ* *الَّذِي* *لَأَنْتَجِينَ لِلْعَظْمِ ذُو أُنَا عَارِقُهُ* *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating), for *الَّذِي* *عَارِقُهُ* in rhyme for *عَارِقُهُ*; *وَبِئْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ* and my well which I dug and which
- D *I lined* (or *cased*), for *الَّتِي* and *وَالَّتِي*; *فَلَا وَذُو بَيْتِهِ فِي السَّمَاءِ* no! by Him whose residence is in heaven, 'Agānū xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَى	ذَوَاتَى
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِي	ذَوَاتٍ (ذَوَاتِ)

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمْ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ أَكْرَمَتِكُمْ اللَّهُ بِهَا by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for أَتَيْتِ and أَلَدِي; [a woman in Yèmen said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنْ أَلَدِي حَكَمَ الْأَمِيرُ ذُو بُدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ] you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from أَلَدِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὁστις, ἡτις, ὅτι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْضُوعٌ) as أَلَدِي, or indefinite (مَوْضُوفٌ), مَنْ signifying in the latter case *one who*, مَا *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123.—127.

349. The conjunctive pronoun أَيُّ, fem. أَيَّة, *he who, she who*, whoever, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, አየ: ('ay) *who? of what sort?* The corresponding Heb. vocable is אֵי, used as an adverb, *where?* in interrogative phrases אֵי, which appears in Æth. in አየተ: ('aytə) *where?* አይ: ('əfə) *how?* Syr. أَيْنَا *where?* أَيْنَا *who?* أَيْنَا *how long?* etc.

- A 350. Of **أَيُّ** and **مَنْ**, **مَا**, are compounded **أَيُّمَنْ** *he who, she who, whosoever*, **أَيُّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيُّمَنْ**, **أَيُّمَا**; acc. **أَيُّمَنْ**, **أَيُّمَا**.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **الَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَيْفَ** or **كَايْنُ**], *how much* [or *many*], which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْإِخْبَارِ**); but never conjunctive.

- REM. The interrogative **مَا** may be* shortened after prepositions into **مَ**, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. **عَمَّ مِمَّ فِيمَ لِمَ بِمَ** (for **مَنْ مَ**), **عَلَامَ**, **إِلَامَ**, **عَنَ مَ** (for **مِنْ مَ**), **حَتَّى مَ** (better **إِلَى مَ**), **عَلَى مَ**. In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bíma*, *'ilā ma*, etc.); whence it happens that **بِمَ** and **لِمَ** are sometimes shortened in poetry into **بِمُ** and **لِمُ**. This is also the origin of **كَمْ**, for **كَمَ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **بِمَهُ**, **لِمَهُ**, **حَتَّمَهُ**, etc. Similarly we find **فَمَهُ** for **فَمَا** *what then?* and **كَيْمَهُ** *that what? for what purpose?* as when one

* [Rather, "is usually shortened." Zamahsārī, *Faḥṣ*, ii. 159 calls it "the commoner" form (الْأَشْبَحُ). The grammarians of the school of Basra say that it must always be shortened in prose; in poetry the *ḥlif* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says قَصَدْتُ فَلَانًا *I went to (the house of) so and so, to which you* A
rejoin كَيْفَهُ, and the answer is كُنْ أَحْسَنَ إِلَيْهِ *that I might do him*
a kindness. [The shortening of مَا takes place also in such sen-
tences as مَجِيءٌ مَرَجْتُ in *what manner did you arrive?* and
مِثْلُ مَا أَنْتَ *what are you like?*]

352. The interrogative pronoun مَنْ, *who?* has the distinctions
of gender, number, and case, only when it stands alone; as if one
should say *Some one is come*, or *I have seen some one*, and another B
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.	
Sing. Nom.	مَنْو		
Gen.	مَنِى	مَنْه (مَنْت).	
Acc.	مَنَا		
Du. Nom.	مَنَاں	مَنْتَان (مَنْتَان).	
Gen. Acc.	مَنْيْنِ	مَنْتَيْنِ (مَنْتَيْنِ).	C
Plur. Nom.	مَنْوْنِ	مَنْات.	
Gen. Acc.	مَنْيْنِ		

REM. a. Only a poet could venture to say أَتَوَا نَارِي فَقُلْتُ *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun مَا *what?* is never declined
under any circumstances. D

[REM. c. From مَنْ is formed the relative adjective مَنِى, with
the article الْمَنِى (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنْيَانِ, the plural الْمَنْيُونِ.]

353. The interrogative pronoun أَيْ, fem. أَيَّة, *who?* is either
construed with a following noun in the genitive, or with a suffix, or
stands alone. In the first two cases, it loses the ténwin (§§ 315, a,
316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A **أَيُّ كِتَابٍ** *ayy kitāb* (lit. *quid libri*)? gen. **أَيِّ كِتَابٍ**, acc. **أَيُّ كِتَابٍ**;
أَيُّ عَيْنٍ *ayy ʿayn* *which eye or fountain?* **أَيُّ الْمَرَاتَيْنِ** *ayy al-marātayn* *which of the two women?*
أَيُّ النِّسَاءِ *ayy al-nisāʾ* *which of the women?* [The feminine form is of rare occurrence, as **أَيُّ أَكْلَةٍ** *ayy aklat* *whatever morsel* (ël-Mubarrad 86, l. 17) and **أَيُّ أُنْثَى** *ayy unthā* *which female?* (Dīw. Hudēil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem. **أَيُّنَّ** or **أَيَّتِهِنَّ** *ayyannah* or *ayyatihinna* *which of them?* meaning women, the latter being the more common. When standing alone, or used like **مَنْ** in § 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. **أَيُّ** or **أَيْ**, gen. **أَيِّ** or **أَيْ**, acc. **أَيَّا**; fem. **أَيَّة**.

Dual masc., nom. **أَيَّان**, gen. acc. **أَيَّيْنِ**; fem., nom. **أَيَّتَان**, gen. acc. **أَيَّتَيْنِ**.

Plur. masc., nom. **أَيُّونَ**, gen. acc. **أَيَّيْنِ**; fem. **أَيَّات**.

- C In **أَيُّ** and **أَيِّ** the final vowel is said to be obscurely sounded or slurred (الرَّوْمُ).

REM. a. With the suffixes **أَيُّ** is sometimes shortened into **أَيْ**, as **أَيُّهُمَا** for **أَيُّهُمَا**, *which of the two?* and so in [the interrogative **أَيُّ** *what?* for **أَيُّ** ما *ayy mā*, as **أَيُّ تَقُولُ** *ayy taqūlu* *what dost thou say?* and] the vulgar interrogative **أَيُّ شَيْءٍ** *ayy shayʾ* *what?* for **أَيُّ شَيْءٍ**.

- REM. b. Instead of **أَيُّ** with [a following noun in the genitive or] a suffix, the more general and indefinite **أَيُّمَا** is sometimes used; as **أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا** *ayyima aḥabbu ilayka huwa am ana* *which is dearer to you, he or I?* in which example **أَيُّمَا** stands for **أَيُّنَا**, *which of us?*

REM. c. From **أَيُّ** are formed the relative adjective **أَيُّ** *ayy* *from what place?* (see Lane, art. **أَيِّ**, p. 134 c), and the compound **كَيْفَ** *kayfa* *how?* or **كَيْفَى** *kayfa* or **كَيْفَى** *kayfa* or **كَيْفَى** *kayfa* (also written **كَيْفَى** or **كَيْفَى**) and **كَيْفَى** (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody, something*, but are never thus employed unless with a qualificative complement (صفة), and are therefore called مَوْصُوفَةٌ (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي something which I have, B or an adverb as مَنْ هُنَاك somebody here, or a qualificative clause, as قَالَ مَنْ قَالَ one who says. *Comp.* Vol. ii. § 172, rem. a.

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *muṣḍar* or infinitive, and is in that case called مَا الْمَصْدَرِيَّة (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in conditional clauses as مَا الشَّرْطِيَّة (Vol. ii. § 6), or in reference to time as مَا الدَّيْمُومَةِ or مَا الزَّمَانِيَّة (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيْنَمَا wherever, حَيْثُمَا wherever, whenever, مَهْمَا whatever; if appended to إِنَّ, أَنَّ, كَأَنَّ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّة (Vol. ii. § 36, rem. d); with the same effect it is added to لَيْتَ, عَلَّ and لَعَلَّ (*ibid.* rem. f) and to رَبِّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِبْهَامِيَّة D (Vol. ii. § 136 a, rem. e); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيدِ (see an example § 361 near the end, and Vol. ii. § 36, rem. e); it is often inserted after the

* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions مِنْ, عَنْ and بِ without affecting their regimen, and is then called مَا الزَّائِدَةُ or مَا الزَّائِدَةُ (Vol. ii. § 79, rem. f). • In like manner it is also put after رَبِّ (Vol. ii. § 84, rem. α) and in other cases (Vol. ii. § 90, rem.).]

3. كُنَايَاتٌ عَنْ أَسْمَى (فُلَانَةٌ) (§ 309, b, δ, rem. b), as كُنَايَاتٌ عَنْ أَسْمَى, stand for names of persons, like ὁ, ἡ δαίνα, *so and so*, M. or N.;
 B as فَلَانٌ أَيْبُنُ فَلَانٍ ὁ δαίνα τοῦ δαίνα, فَلَانَةٌ وَقَوْلُهُمْ فَلَانَةٌ, أَضَحَّتْ خِلَّةً لِفُلَانٍ, *O may God curse all talebearers and their saying* “*So and so has become a sweetheart of so and so.*” Syr. هَكِي, fem. هَكِي, Heb. הַלְלִי. In speaking of animals, أَلْفَلَانٌ and أَلْفَلَانَةٌ are employed, as رَكِبْتُ أَلْفَلَانٌ *I rode on such and such a one.*—هَنْ *a thing*, and its fem. هَنَّة, are similarly used for substantives of the class
 C أَسْمَاءُ الْجِنْسِ (§ 191, rem. b, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are *four* sorts of particles (حَرْفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. أَدَوَاتٌ]); viz., Prepositions, Adverbs, Conjunctions, and Inter-
 D jections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَرِّ, *the particles of attraction*, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), *the attractives*, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, *the particles of depression*, and حُرُوفُ الْإِصْفَةِ, *the particles of annexation or connection*, because the

distinctive vowel of the genitive (*i*), and consequently the genitive A itself, is called **الْحَفْظُ** (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with B its vowel. They are:—

(a) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Æth. **በ**: *ba*). **بِلَا**, *without*, is a compound of **ب** with the negative **لَا**. Comp. Vol. ii. § 56, rem. c.]

(b) **بِ** *by*, in swearing, as **بِتَالَلَّهِ** *by God!**

(c) **لِ** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **ל**, Æth. **ለ**: *la*).

(d) **وَ** *by*, in swearing, as **وَاللَّهِ** *by God!*

C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُ، هُمَا، هُنَّ**, is changed after **ب** into kèsra; as **بِهِ، بِهِمَا، بِهِنَّ**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُم** changes either both vowels, or the first only; **بِهِم** or **بِهِم**.

REM. b. The kèsra of the prep. **لِ** passes before the pronominal suffixes into fèthā; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the prepo- D sition; **لِي** *to me*.

* **[ث]** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَحِين** (= **لَاتَ حِين**) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيُّمَنَ اللَّهِ**, Vol. ii. § 62, rem. b. I take the **و** in **وَاللَّهِ** and the **وَأَوْ رَبِّ** (Vol. ii. § 235) to be also remnants of words. D. G.]

forms are : مُنْذُ, مِنْذُ, مِنْ, and مُذ. In the *waṣl* مُذ usually becomes A مُذ (§ 20, *d*), rarely مِنْذُ or مُذُ.

REM. *a*. اِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation اِلَى, عَلَى, and لَدَى (compare اِلَيْهِ and اِلَيْهَا); as لَدَيْهَا, اِلَيْكُمْ, عَلَيْهِ, اِلَيْهِ. The damma of the suffixes of the 3d pers. passes after the diphthong into kësra, according to § 185, rem. *b*, and § 317, rem. *c*. The suffix of the 1st pers. sing., -ى (orig. -ى), combines with اِلَى, عَلَى, and لَدَى into اِلَى, عَلَى, لَدَى; with فِى into فِى. See § 317, rem. *a*.

REM. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّى, مِّنِّى, لَدُنِّى, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; مِّنْ عَمَّا, مِّنْ مَّا, for عَمِّنْ or مِّنْ, etc. (see § 14, *b*).

REM. *c*. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ اَلْ being contracted into مِلْ, and عَلَى اَلْ into عَلْ; as مِلْ مَالٍ, or مَالٍ, for مِنْ اَلْمَالِ; عَلْ اَلْمَاءِ, for عَلَى اَلْمَاءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are : اَمَامَ before (of place); بَيْنَ between, among (بَيْنَ), dimin. بَعْدَ after (بَعْدَ), dimin. تَحْتِ or تَحَا, under, beneath (تَحْتِ), dimin. تَحَا, over against, opposite to; حَوْلَ round, about; خَلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. دُونِ; عِنْدَ (also عِنْدَ which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (apud, penes, Fr. chez; [لَدُنْ]); قَبْلَ do.; عَوْضِ instead of, for; فَوْقَ above, dimin. فَوْقَ; قَبْلَ before (of time, قَبْلَ).

A dimin. قَبِيلَ ; قَدَامَ *before* (of place, قَدَامَ) ; وَرَاءَ *behind, after, beyond* ; وَسَطَ *in the middle, among*. These are all, as before said, the construct accusatives of nouns ; such as بَيْنَ interval, حَوْلَ circumference, etc.

B. THE ADVERBS.

360. There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable ; the second class of *indeclinable nouns* ending in *u* ; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are :—

(a) اَ , interrogative, حَرْفُ الْاِسْتِفْهَامِ, *the particle of questioning* (*num? utrum? an?* Heb. הֲ) ; [comp. § 21, d]. The form ؤ occurs C dialectically, for example in هَـمَا nonne? for أَمَا (see § 362, h), هَذَا الَّذِي, for أَذَا الَّذِي, *is this he who?* [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When اَ is followed by another êlif with hêmza, an ا is inserted between the two hêmzas, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following êlif is pronounced with kësra, it is converted into ي with hêmza, as أَئِنَّكَ, أَئِنَّكَ.]

D (b) سَ , prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ اللَّهُ, *God will suffice thee against them*. It is an abbreviation of سَوْفَ, *in the end* (Heb. אַחֲרַיִם, عَاقِبَةُ, *end*), [and is called حَرْفُ التَّنْفِيسِ *the particle of amplification*].

(c) لَ , affirmative, *certainly, surely*. This may be (a) لَا مَجْوَوبَ, *the la that corresponds to, or is the complement of, an oath, as* أَلْقَسِمِ وَاللَّهِ لَا فَعَلْتُ *by God, I will certainly do (it)* ; وَاللَّهِ لَقَدْ خَرَجَ *by God,*

he has certainly gone out; (β) *الَلَامُ الْمَوَظِنَةُ لِلْقَسْرِ* the *la* that smooths A
the way for the oath, as the first *la* in *لَاكْرِمْكَ* by God, if indeed you show me honour, I will certainly show you
honour; (γ) *لَاْمُ جَوَابُ نُو وَلَوْ لَا* the *la* that corresponds to, or is the
complement of *lau* (if) and *lau-la* (if not), as *فَضَلَ اللَّهُ عَلَيْكُمْ* if it had not been for the goodness of God
towards you and His mercy, verily ye would have followed Satan;
(δ) *لَاْمُ الْإِبْتِدَاءِ* the B
inchoative or inceptive *la*, prefixed to a noun or a verb in the imperfect,
as *لَاَنْتُمْ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ* verily ye are more feared in
their breasts than God; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ* verily thy
Lord will judge between them on the day of the resurrection; (ε) *الَلَامُ*
الْمُفَارِقَةُ [or *الَلَامُ الْمُفَارِقَةُ*] the distinguishing *la*, which is prefixed to the
predicate of *إِنْ*, standing for *إِنَّ* [in order to
distinguish it from the negative *إِنْ*], as *إِنْ كُلُّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ verily over every soul there is a guardian;
بَلْ وَصَلَّيْنَاكَ بِآيَاتِنَا but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلُ* yes, certainly; confirming a previous statement, as
مَا قَامَ زَيْدٌ D *أَجَلُ* yes, (he has); *قَدْ أَتَاكَ زَيْدٌ* *أَجَلُ* yes, (he did not); *ثُمَّ تَذَهَبُ* thou wilt go
away, *أَجَلُ* yes, (I will). But in reply to an interrogation, it is better
to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of *lo! see! behold!* *إِذَا* is used after *بَيْنَمَا*
and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَمَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zaid was standing, behold, he saw Amr;

- A *إِذَا دَارَتْ مَيَاسِرُ* *for while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians *الْبَلَجَاءُ* or *إِذَا الْفَجَائَةِ*, that is to say '*idā* indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ إِذَا زَيْدٌ بَابَابٍ* *I went out, and lo, Zēid was at the door; بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* *while we were in such and such a place, lo, Zēid came upon us.*

[(c) *إِذَا ذَاكَ* or *إِذَاكَ then.*]

(d) *إِذَا ذُنْ*, or *إِذَا*, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is *ذُنْ*.

(e) *أَلَا nonne?* Compounded of *أَ* (§ 361, a) and *لَا not* (Heb. *הֲלֹא*). [It is very often followed by *إِنَّ* or *وَإِنَّ* (*وَإِنَّ*) *أَلَا إِنَّ now surely.*]

- C [(f) *أَلَا nonne? syn. of هَلَا.*]

(g) *أَمْ*, interrogative, *an? أَمْ أ* (Heb. *אִם הֲ*), *utrum an?*

(h) *أَمَّا nonne?* Compounded of *أَ* and *مَا not*. Dialectic varieties * are *أَمْ*, *أَمَّا* *truly, now surely.* [*أَمَّا إِنَّ*] *أَمْ*, *أَمَّا*, *أَمَّا*, *أَمَّا*, *أَمَّا* or *أَمَّا*.

[(i) *أَمَّا* or *أَمَّا* *in that case, then at least.*]

[(k) *إِنَّ not*, syn. of *مَا*, frequent in the *Kor'an* and in old poems.

- D In later times it is only used in combination with the negative *مَا* as a corroborative, *إِنَّ مَا* *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) *إِنَّ verily*, called *the lightened 'in* (*الْمُخَفَّفَةُ مِنَ التَّعْيِيلَةِ*) § 361, c, e), usually without government.]

-(m) *إِنَّ certainly, surely, truly; literally lo! see! en, ecce* (Heb. *הִנֵּה*, Syr. *ܐܝܢܐ*). It is joined to the *accus.* of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّى** A
(Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **ئ**
in this case often represents and anticipates a whole subsequent clause
(**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ لَكَبِيرٌ, *verily God is great*. This the grammarians regard as an
inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الْلامُ الْمُزْحَلَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
in the compound **لَهُنَّ** for **لَهُنَّ**.

(n) **إِنَّمَا**, restrictive, *only (dumtaxat)*, [*verily*]. Compounded of
إِنَّ and **مَا**.

(o) **أَتَى** *whence? [where?] how? [when?]* With the signification of
whencesoever, wherever, however, whenever it is a conjunction.] C

(p) **أَيْ**, explicative, *that is*, frequently used by commentators.

(q) **إِى** *yes, yea*; always followed by an oath, as **إِى وَاللَّهِ** *yes, by*
God! This formula is sometimes shortened into **إِى اللَّهِ**, **إِىَّ اللَّهُ**, and
إِىَّ. The dialectic variety **هَى** is said to occur.—From **إِى وَاللَّهِ**
comes the vulgar **أَيَّوَهُ** [**أَيَّوَهُ**, **أَيَّوَهُ**].

[(r) **إِئَانَ** *when?* Dialectically also **إِئَانَ**. It is a conjunction D
when it signifies *whenever*.]

(s) **أَيْنَمَا** *wherever* **إِلَى أَيْنَ** *whither?* **مِنْ أَيْنَ** *whence?* **أَيْنَ** *where?*
(Heb. **אֵינָם** in **אֵינָם**, **אֵי**, **אֵינָם**).

(t) **بَل**, *nay, nay rather, not so, on the contrary, but* (Heb.
בָּל, **בָּל**, Phoen. **בל**). [When it is followed by a single word it is a
conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art)*; **لَمْ يَقُمْ زَيْدٌ** *Zaid did not stand up, بَلَى yes, (he did).*

(v) **بَيْنَا** [and **بَيْنَهُمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **كَمْ** [or **كَمَهِ**], in pause **ثَمَّ**, *there* (Heb. **שָׁמָּה**, Syr. **لُحْ**).

B (x) **جَمِرٌ**, sometimes **جَمِيرٌ**, *yes*.

(y) **فَقَطٌ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رُبَّمَا** in its two acceptations*].

D (aa) **قَطٌ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتُهُ قَطٌ**, or **لَمْ أَرَهُ قَطٌ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتُهُ قَطٌ** *did you ever see him?*][†]. Rarer forms are **قَطُ**, **قَطِ**, **قَطْ**, and in pause **قُطٌ**.

* [In poetry **قَدْ أَرَى** may be used for **قَدْ كُنْتُ أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطٌ** in affirmative sentences, and its vulgar use with the *Future*, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) كَذَا *thus* (§ 340, rem. d) and كَذَلِكَ *likewise* (§ 343, rem. d).] A

• (cc) كَلَّا *not at all, by no means*, حَرْفُ الرَّدِّع the particle of *repelling* or *averting*; as رَبِّىْ أَهَانَنِىْ كَلَّا *my Lord hath humbled or despised me; by no means*.

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; (β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. לֹא, לוֹ) the significations of the Heb. לֹא and לֹא־. B

(ee) لَعِنَ, often with وَ prefixed, *but, yet*. لَعِنَ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَعِنَا are used as well as لَعِنْتَنِىْ. [When لَعِنَ is followed by a single word, it is a conjunction.]

(ff) لَمْ [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمَّا *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمًا *why not?* syn. of أَلَا and هَلَّا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מָתַי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعِمَ, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zdid stood up?* نَعَمْ *yes, (he has)*; لَمْ يَقُمْ *he has not stood up*, نَعَمْ *yes, (he has not)*. Other forms are نَعِمَ, and more rarely نَعِمُ, نَعَامُ, and نَحْمُ.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَا (أَلَا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هُهْنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَاهُنَا, هُهْنَا or هُنَا, هُنَاكَ, and هُنَاكَ.

- B 363. The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, afterwards; تَحْتُ, مِنْ تَحْتُ, beneath; مِنْ عَلٍ above*; فَوْقُ, مِنْ فَوْقُ, above; قَبْلُ, مِنْ قَبْلُ, before; حَيْثُ where, مِنْ حَيْثُ whence, إِلَى حَيْثُ whither, حَيْثُمَا wherever; عَوْضُ (also عَوْضُ and عَوْضُ) ever, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارُكَ عَوْضُ, I will never leave you; لَا غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, nothing else, only this; فَحَسْبُ enough, only; also فَحَسْبُ.
- C

364. The accusative is the adverbial case *kar' ḥoxḥ* in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; [أَيْمًا *just now*, a little while ago; أَقْبَلَهُ أَتَبَّتْ decidedly, usually with a negative لَا أَفْعَلُهُ أَتَبَّتْ I will not do it, decidedly]; جَدًّا, very, very much, extremely, placed after an adjective; جَمِيعًا together, of two or more; خَارِجًا outside, without; دَاخِلًا inside, within; [رَوِيْدًا gently]; شِمَالًا to the left, يَمِينًا to the right; كَثِيرًا much, قَلِيلًا little; لَيْلًا by night, نَهَارًا by day;

* [On the various forms of this phrase see ḥn-Nahḥās on 'Imrulkais Mo'all. p. 41. R. S.]

يَوْمًا *one day, once*; أَلَّآنَ *now, at present*; الْيَوْمَ *today* (Æth. **ግዓ**: A *yōm*), غَلا *tomorrow*; مَجَّانًا *gratis* (Aram. **ܡܝܬܐ**); مَعًا *together*; etc. To the same class belong the following adverbs:

[(a) **بَيْدَ** *except, but*.]

(b) **حِينَ** *when* (lit., *at the time of*—).

(c) **رُبَّمَا** [often, but more usually] *sometimes; perhaps*; lit., *O the quantity of that which*— (**رُبَّ**: Heb. **רַב**); [comp. Vol. ii. § 84, rem. c]. B

(d) **رُبَّمَا, رَيْثَ** *whilst, during*.

(e) **سَوْفَ**, prefixed to the Imperf. to indicate real futurity (see § 361, b); lit., *in the end*.

(f) **لَا سِيَمًا**, and, with the omission of the negative, **سِيَمًا**, *above all, especially, particularly*; lit., *there is not the equal or like of*—. Rarer forms are **لَا سِيَمًا** and **لَا سِيَمًا**.

(g) **كَيْفَ** *how?* *

[(h) **لَا مَحَالَةَ** *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with **مِنْ** like its synonym **لَا بُدَّ**.] †

(i) **وَحْدَ**, used only in connection with pronominal suffixes, as **وَحْدَهُ** *he alone*, **وَحْدَهُم** *they alone*. It is etymologically = **יָחַד**, but in sense = **בַּד** in **לְבַדָּם, לְבַדָּי**.

[Here too may be mentioned the adverbial expressions **بَيْتَ بَيْتَ** lit., *tent to tent* or *house to house* in **بَيْتَ بَيْتَ هُوَ جَارِي** *he is my next-door neighbour*; **شَتَاتَ شَتَاتَ** *every morning and evening*; **شَتَاتَ** *in*

* [On the derivation of **كَيْفَ** see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† **لَا جَرَمَ** (also **لَا جَرَمَ** and **لَا جَرَمَ**), *verily, truly, seems to be* compounded of **لَا** *nay* and the verb **جَرُمَ** *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

- A *sundry parties.* The rule is that when two nouns are made one, they lose their *tənwin* and become indeclinable, ending in *fetha*, as عَشْرَ. In like manner are to be explained بَيْنَ بَيْنَ *between good and bad*, حَيْضَ حَيْضَ *straitness.* D. G.]

REM. a. In أَمْسَ, *yesterday*, Heb. ^{אָמֶס}, the *kəśra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say بِأَمْسٍ and أَلْأَمْسِ.

- B Some of the Arabs used مُذْ أَمْسٍ instead of مُذْ أَمْسٍ, *since yesterday.*

REM. b. كَيْتَ, *utinam, would that—!* and عَلَّ or لَعَلَّ, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as لَيْتِي *would that I—!* (rarely لَيْتِي), etc.; لَعَلِّي *perhaps I—* (rarely لَعَلِّي), etc.—Dialectically, however, لَعَلَّ governs the genitive. The word has several rarer forms, viz. عَنَّ, غَنَّ, أَنَّ, لَعَنَّ.

- C رَغَنَّ, عَلَّ, لَوَنَّ, لَأَنَّ, لَغَنَّ.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ الْعَطْفِ [or الْعَوَاطِفِ] *connective particles*, or حُرُوفُ الشَّرْطِ *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

(a) حَرْفُ عَطْفٍ (وَ), which connects words and clauses as a simple co-ordinative, *and* (Æth. ①: *wa*, Heb. Aram. ו, ۹).

(b) حَرْفُ تَرْتِيبٍ (فَ), or more exactly حَرْفُ عَطْفٍ, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمْ***.

• [REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أَ**; thus **أَوْلا** means *nonne / أولا nonne igitur?*]

(c) **لِ**. This may be (α) **لَاْمُ الْاَمْرِ** the *li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطْبُ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the *kəsr* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الْاَمُ التَّاصِبَةُ** the *li which governs the verb in the Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ يَغْفِرْ لَكَ اللهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§ 356, c), used **لِلتَّعْلِيلِ** to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller **لِأَنَّ** or **لِقَى**.

367. The most common separable conjunctions are:—

D

(a) **إِذْ** *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound **إِذَا مَا** *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabari* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **لِ** *when*. D. G.]

A (b) **إِذَا** *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as **إِذَا** (§ 362, *d*), are connected with the obsolete noun **يَوْمٌ**, *time*, the genitive of which occurs, for example, in **حِينَئِذٍ** *at that time*, **يَوْمَئِذٍ** *on that day*. Compare Heb. **אָז** and **אָנֹכִי**, Bibl. Aram. **אָזְנִי**, Æth. **ደአ ዘ**: *now*, **ማእ ዘ**: *when?* [Compound **إِذَا مَا** *whenever*.]

B [(c) **أَمْ** *or*, as syn. of **أَوْ** in alternative questions.]

(d) **أَمَّا**, followed by **فَ**, *as for, as regards*; e.g. **أَمَّا السَّفِينَةُ فَكَانَتْ** *as for the ship, it belonged to poor men who worked on the sea*. The form **أَيْمًا** also occurs. Used twice or oftener, it corresponds to the Greek *μέν—δέ*.

(e) **أَنَّ** *that, so that, in order that (ut), that (quod)*. A dialectic variety is **عَنْ**. Compounds: **كَأَنَّ** *as it were, as if*; **لِأَنَّ** *that, in order that, because*; see *g*. Further: **أَلَّا** *that not (ut non, ne, quod non)*, comp. of **أَنَّ** and **لَا** (see § 14, *b*); **لِئَلَّا** *in order that not (ideo ne)*.—Like **כִּי** in Heb. and *ὅτι* in Gr., **أَنَّ** also serves to introduce direct quotations (**أَنَّ الْفَيْسَرَةَ** *the explicative 'an*), as **وَنُودُوا أَنَّ تِلْكَمُ** *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as **خُذْهَا** *she made a sign to me meaning Take her*.

(f) **إِنْ** [and **إِذَا**, conditional particle] (**حَرْفُ شَرْطٍ**) *if*, dialectically **وَإِنْ** *although (etsi)*, sometimes written **وَأَنْ** or **وَانْ**, to distinguish it from **وَأَنَّ** *and if*, and hence called **إِنْ الْوَصْلِيَّةُ**; compounded with **لَ** (§ 361, *c*), **لِئِنْ** *verily if, if indeed*; Aram. **אִין**, **אִין**; Æth. **አሁ**: *'ema*; Heb. **אִין**.—**إِلَّا**, compounded of **إِنْ** and **لَا**, (*a*) *if not*, in which case it stands for a whole clause; (*β*) **حَرْفُ اسْتِثْنَاءٍ** (exceptive particle), *unless*,

'saving, except, but', with a preceding negative, *only*. Heb. לֹא-כִן, A
 Aram. לֹא-כִן, כִּן; Æth. ከአ: ('allā) *but*.—إِذَا, rarely إِيذَا [or أَيْذَا],
 compounded of إِنْ and بَا; وَإِذَا , or أَوْ ,
either — or —.

(g) أَنَّ *that* (*quod*). It is followed by a noun or pronominal suffix
 in the *accus.*, but in the 1st pers. أَنِّي, أَنَا are used as well as أَنِّي,
 أَنَا. The suffix *u* in this case often represents and anticipates a whole
 subsequent clause (ضَمِيرُ الْقِصَّةِ, or ضَمِيرُ الشَّانِ, *the pronoun of the story* B
 or *fact*). See § 362, *m*.—Compounds: كَأَنَّ *as it were, as if*; لِأَنَّ
because. See *e*.

(h) أَوْ or (*vel, sive*). Heb. וְ, Syr. ܐܘ.

(i) ثُمَّ, ثُمَّ, ثُمَّ, ثُمَّ, *then, thereupon, next*; a حَرْفُ
 تَرْتِيبٍ (§ 366, *b*), connecting words and clauses, but implying succession
 at an interval. [In genealogical statements ثُمَّ is often used (like the
 German *und zwar*) to indicate a transition from the general to the
 more special, e.g. حَدِيثُهُ الذُّبْيَانِيُّ ثُمَّ الْفَزَارِيُّ, *Hudðisu of the tribe of*
Dubyān and of the subdivision Fazāra.] Connected with it is the
 adverb ثُمَّ (§ 362, *w*).

(k) حَتَّى *till, until, until that, so that*; identical with the pre-
 position, § 358, *b*. [On its sense of *even*, see Vol. ii. § 52, rem. *c*.]

[(l) عِنْدَمَا *when* (syn. of لَمَّا).]

(m) كَيْ (*حَرْفُ تَعْلِيلٍ*), *a particle assigning the motive or reason* D
in order that, with the *Subjunctive*.—Compounds: كَيْفَى *in order that*,
 كَيْلَا *in order that not*.

* إِلَّا أَنْ and غَيْرَ أَنْ are very often used in the sense of *but* =
 لَكِنْ. D. G.]

- A (n) **لَمَّا** (also **لَمَّا أَنْ**) *after, when (postquam), [as, since (quoniam),]* with the *Perfect*. [**لَمَّا** is also syn. with **إِلَّا** *unless*, especially after the verbs that signify *to beseech*. D. G.]
- (o) **لَوْ**, hypothetical particle, *if* (Heb. **אִם**).—Compounds : **لَوْ لَا**, *if not*, [**وَلَوْ** *even though*].
- (p) **مَا أَلَدَّيُومَةٍ** *mā denoting duration*), *as long as*, with the *Perfect*.
- B [(q) **مَتَى** and **مَتَى** (§ 362, II) *when, whenever*.]

D. THE INTERJECTIONS.

368. The interjections are called by the Arabs **أَصَوَاتٌ**, *sounds* or *tones*. Some of those most commonly in use are: **أُ** or **آ** (**أَلِفُ الْبَدَاءِ**), **أَيْ**, **يَا** *O!* before nouns in the nomin. or accus.

- [illegible]

excellent! bravo! بَخ, بَخ, بَخ, بَخ, بَخ, etc., *well done! bravo!* A
capital! أَتَح, إِتَح, أَتُف, أَتُف, أَتُف, أَتُف, أَتُف, أَتُف, *ugh! faugh! fie!*
 صَه, صَه, *hush! silence!* إِيهًا *be silent! give up!* مَه, مَه, *stop! give up!*
let alone! إِيه, إِيه, *go on! proceed! say on!*—Here too may be
 mentioned: (α) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَسْ; camels, هَيْد or هَيْد, حَوْبُ, حَوْبُ, حَوْبُ; in making camels B
 kneel, إِيخ or هِيخ, نَخ, نَخ, نَخ; in calling camels to water, جَوْتُ; in driving
 sheep or goats, هُسْ; in calling a dog, قُوس; in driving a dog away,
 هَج, هَج, هَج; (β) words imitative of cries and sounds; e.g. مَاء (the
 bleat of an antelope), غَاق (the croak of a raven), شَيْب (the sound
 made by the lips of a camel in drinking), طِيخ طِيخ (laughter), أُع أُع C
 or هُع هُع (vomiting), طَاق (a blow), قَب (the stroke of a sword), طَق
 (the sound of a falling stone), طَق (the splash of a frog), etc.

REM. a. يَا is often written defectively; as يَرْسُولَ اللَّهِ *O Apostle*
of God! يَا أُخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—
 أَيَّهَا has a feminine أَيَّهَا, but the masc. form is often used even with
 feminine nouns.

REM. b. The noun that follows وَ [and يَا oh /] not unfrequently D
 takes, instead of the usual terminations, the ending اْ in pause أَه
 [called التَّدْبَة]; as وَ زَيْدًا, or وَ زَيْدَاهُ, *Oh Zèid!* وَأَمِيرُ
 الْمُؤْمِنِينَ *alas for the Commander of the Believers!* If the noun
 ends in êlif makṣūra (ـِى), the ى is changed into ا, and a simple ه
 added, as وَ مُوسَاهُ, *Oh Moses!* though وَ مُوسَيَا or وَ مُوسَيَاهُ may
 also be used. Instead of اْ we sometimes find ـِى as وَ أَسْفَى, or
 وَ حَزْنَى, *Oh my grief!*

- A REM. c. From **وَيْ** (to which suffixes may be appended, as **وَيْكَ** *woe to thee!*) are formed the interjectional nouns **وَيْحٌ** and **وَيْلٌ**, whence we can say, for example, **وَيْحٌ لِّزَيْدٍ**, **وَيْحًا لِّزَيْدٍ**, **وَيْلٌ لِّهٖ**, **وَيْلًا لِّهٖ**, **وَيْلٌ لِّهٖ**, **وَيْحُهُ**, **وَيْحَكَ**, etc. The expression **وَيْلٌ لِّمَهٗ** or **وَيْ لِّمَهٗ** is contracted into **وَيْلِيَهٗ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْخٌ**.
- B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, δ, rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِّمِي**, dual **هَلِّمَيَا**, plur. masc. **هَلِّمُوا**, fem. **هَلِّمْنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيَّوَا**.—**هَا** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَاكِهَا** *take her!* Or a hêmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَاءَ**, f. **هَاءِ**; dual **هَآؤُمَا**, plur. m. **هَآؤُمْ**, f. **هَآؤُنَّ**; as **هَآؤُمْ أَقْرَأُوا كِتَابِيَهٗ**, *take, read my book*. Other varieties are: **هَآ** (like **هَبْ**), f. **هَآي**, etc.; **هَآء** (like **وَامِ**), f. **هَآوِي**, etc.; and **هَآءُكَ**, f. **هَآءُكِ**, etc.

PARADIGMS
OF THE
VERBS

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنَّ
	f. قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنَّ
	2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنَّ
	f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ
	1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنَّ
C	Dual. 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
	f. قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ
	f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ
	f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنَّ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m. قَاتِلْ	قَتُلْ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنَّ	
	f. قَاتِلِي		f. أَقْتُلِي	أَقْتُلِينَ	أَقْتُلِينَ	
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...	
			Plur. 2. m. أَقْتُلُوا	أَقْتُلُونَ	أَقْتُلُونَ	
			f. أَقْتُلْنَ	أَقْتُلْنَ		

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قَتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ	يُقْتَلَنَّ	يُقْتَلَنَّ
f.	قَتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
2. m.	قَتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
f.	قَتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلَنَّ
1. c.	قَتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual. 3. m.	قَتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f.	قَتِلْتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قَتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قَتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	...
f.	قَتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m.	قَتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	...
f.	قَتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قَتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ	نُقْتَلَنَّ	نُقْتَلَنَّ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرِقْ	فَرْقٌ
	حَسَنَ (2. m. حَسَنْتَ)	يَحْسُنُ	احْسُنْ	حُسْنٌ
				حَسَانَةٌ

A

TABLE, III. DERIVED FORMS

	II.	III.	IV.	V.	VI. °
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقَتِّلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B	N. Ag.	مُقَاتِلٌ	مُقَتِّلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
	N. Verbi.	تَقَاتِلُ	إِقْتَالٌ	تَقَتَّلُ	تَقَاتُلُ
	تَقَاتِلُهُ	مُقَاتِلُهُ			
Passive Perf.	قُتِلَ	قُوِيَ	أُقْتِلَ	تُقَتِّلَ	تُقَاتِلَ
Imperf.	يُقَتَّلُ	يُقَاتَلُ	يُقَتَّلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C	Nom. Pat.	مُقَاتِلٌ	مُقَتِّلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

ACTIVE.

	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	إِقْمِطَرَ	إِقْمِطَرُ
D	Imperf.	يَقَمِطِرُ	يَقْمِطِرُ	يَقْمِطِرُ
	Imperat.	قَمِطِرْ	تَقَمِطِرْ	إِقْمِطِرْ
N. Ag.	مَقْمِطِرٌ	مُتَقَمِطِرٌ	مَقْمِطِرٌ	مَقْمِطِرٌ
N. Verbi.	قَمِطَرَةٌ	تَقَمِطَرُ	إِقْمِطَارٌ	إِقْمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اُقْتَتَلَ	اُقْتَلَ	اِسْتَقْتَلَ	اِقْتَالَ
يَنْقَتِلُ	يُقْتَتِلُ	يُقْتَلُ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتَلْ	اِقْتَتَلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالَ B
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقِتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيَالٌ

اُنْقَتِلَ	اُقْتِتِلَ	اُسْتُقْتِلَ	C
يُنْقَتَلُ	يُقْتَتَلُ	يُسْتَقْتَلُ	
مُنْقَتَلٌ	مُقْتَتَلٌ	مُسْتَقْتَلٌ	

• LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	اُقْمِطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتَقْمِطِرُ	يُقْمِطِرُ	يُقْمِطِرُ	
N. Pat.	مُقْمِطِرٌ	مَتَقْمِطِرٌ	مُقْمِطِرٌ	مُقْمِطِرٌ	

A

TABLE V. *a.* FIRST FORM OF THE

ACTIVE.

*Perfect.**Imperfect.*

		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m. مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
	2. m. مَدَدْتُ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
	f. مَدَدْتِ	تَمُدِّيْن	تَمُدِّي	تَمُدِّي	تَمُدِّن	تَمُدِّن
	1. c. مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
C	Dual. 3. m. مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
	2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C	Plur. 3. m. مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّنَ	يَمُدِّنَ
	f. مَدَدْنَ	يَمُدُّنَ	يَمُدُّنَ	يَمُدُّنَ	يَمُدُّنَ	...
	2. m. مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّنَ	تَمُدِّنَ
	f. مَدَدْتُنَّ	تَمُدُّنَ	تَمُدُّنَ	تَمُدُّنَ	تَمُدُّنَ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّنَ	نَمُدِّنَ

D

*N. Ag.**N. Verbi.**Imperative.*

			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m. أَمُدُّ	أَمُدِّن	أَمُدِّن
	f. مَادَّة			f. [أَمُدِّي] أَمُدِّن	أَمُدِّن
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...
			Plur. 2. m. [أَمُدُّوا]	أَمُدِّنَ	أَمُدِّنَ
			f. أَمُدُّنَ	أَمُدُّنَ	...

VERBUM MEDIÆ RAD. GEMINATÆ.

A

PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	مُدَّ	يُمَدُّ	يُمَدَّ	يُمَدِّ	يُمَدِّنْ	يُمَدِّنْ
f.	مُدَّتْ	تُمَدُّ	تُمَدَّ	تُمَدِّ	تُمَدِّنْ	تُمَدِّنْ
2. m.	مُدِدْتُ	تُمَدُّ	تُمَدَّ	تُمَدِّ	تُمَدِّنْ	تُمَدِّنْ
f.	مُدِدْتِ	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدِّنْ	تُمَدِّنْ
1. c.	مُدِدْتُ	أُمَدُّ	أُمَدَّ	أُمَدِّ	أُمَدِّنْ	أُمَدِّنْ
Dual. 3. m.	مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدِّنَا	...
f.	مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدِّنَا	...
2. c.	مُدِدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدِّنَا	...
Plur. 3. m.	مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدِّنْ	يُمَدِّنْ
f.	يُمَدِّنَ	يُمَدِّنَ	يُمَدِّنَ	يُمَدِّنَ	يُمَدِّنَا	...
2. m.	مُدِدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدِّنْ	تُمَدِّنْ
f.	مُدِدْتُنَّ	تُمَدِّنَ	تُمَدِّنَ	تُمَدِّنَ	تُمَدِّنَا	...
1. c.	مُدِدْنَا	نُمَدُّ	نُمَدَّ	نُمَدِّ	نُمَدِّنْ	نُمَدِّنْ
<i>Nom. Pat. Sing. m. مُمَدُّودٌ, f. مُمَدُّودَةٌ.</i>						

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .		. . .	يُمَدِّ or يُمَدُّ	مُدِّ or مُدَّ
3. m.	قَرَّ	يَقَرُّ	يَقَرِّ or يَقَرَّ or يَقَرِّ	قَرِّ or قَرَّ or اقْرِ
	مَلَّ { (2. m.) (مَلَّتْ) }	يَمَلُّ	يَمَلِّ or يَمَلَّ or يَمَلِّ	مَلِّ or مَلَّ or امْلُ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM
 MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ or مَادَّ	أَمَدَّ	تَمَادَدَ or تَمَادَّ	اِنْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
Imperf.	يُمَادِدُ or يُمَادُّ	يُمَدُّ	يَتَمَادِدُ or يَتَمَادُّ	يَنْفَلُّ	يُمْتَدُّ	يَسْتَمِدُّ
Imperat.	مَادِدْ or مَادِّ	أَمِدْ or أَمَدِّ	تَمَادِدْ or تَمَادِّ	اِنْفَلِّ	اِمْتَدِّ or اِمْتَدَّ	اِسْتَمِدِّ or اِسْتَمَدَّ
N. Ag.	مُمَادِدُ or مُمَادِّ	مُمَدِّ	مَتَمَادِدُ or مَتَمَادِّ	مُنْفَلُّ	مُمْتَدِّ	مُسْتَمِدِّ
N. Verbi.	مِدَادُ or مُمَادَّةُ or مُمَادَّةٌ	إِمْدَادُ	تَمَادُّ or تَمَادِّ	اِنْفِلَالُ	اِمْتِدَادُ	اِسْتِمْدَادُ
Passive Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	اُنْفَلَّ	اُمْتَدَّ	اُسْتَمِدَّ
Imperf.	يُمَادِدُ or يُمَادُّ	يُمَدُّ	يَتَمَادِدُ or يَتَمَادُّ	يُنْفَلُّ	يُمْتَدُّ	يُسْتَمِدُّ
N. Pat.	مُمَادِدُ or مُمَادِّ	مُمَدِّ	مَتَمَادِدُ or مَتَمَادِّ	مُنْفَلُّ	مُمْتَدِّ	مُسْتَمِدِّ

D The remaining forms present no irregularity ; e.g.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
II. Act.	مَدَدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدُ	تَمَدِّدُ
Pass.	مَدِّدَ	يُمَدِّدُ		مَمَدِّدُ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مَتَمَدَّدُ	تَمَدَّدُ
Pass.	تَمَدَّدَ	يَتَمَدَّدُ		مَتَمَدَّدُ	

TABLE VI.. VERBUM PRIMÆ RAD. HEMZATÆ.

A

	I. ٴ	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَّ	أَثَرَّ	أَثَرَّ	أَثَرَّ	تَأَثَّرَ	تَوَأَثَّرَ or تَأَثَّرَ	
Imperf.	يَأْسُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ	
Imperat.	اِسِرْ	اِثِرْ	اِثِرْ	اِثِرْ	تَأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ	B
N. Ag.	أَسِرٌّ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَأَثِّرٌ	
N. Verbi.	أَسْرٌ	تَأَثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثَّرٌ	تَوَأَثَّرٌ or تَأَثَّرٌ	

مُؤَاثَرَةٌ

Passive Perf.	أُسِرَّ	أُثِرَّ	أُثِرَّ	أُثِرَّ	تُؤَثَّرُ or تُؤَثَّرُ	تُؤَوَثَّرُ or تُؤَثَّرُ	C
Imperf.	يُؤَسَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُتَأَثَّرُ	يُتَوَأَثَّرُ or يَتَأَثَّرُ	
N. Pat.	مَأْسُورٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَوَأَثَّرٌ or مُتَأَثَّرٌ	

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.	
VIII. Act.	اِبْتَسَرَ	يَبْتَسِرُ	اِبْتَسِرْ	مُؤَبِّسٌ	اِبْتِسَارٌ	D
Pass.	اُؤْتَسِرَ	يُؤْتَسَرُ		مُؤَبِّسٌ		
X. Act.	اِسْتَأَثَّرَ	يَسْتَأَثِّرُ	اِسْتَأَثِرْ	مُسْتَأَثِّرٌ	اِسْتِثْنَارٌ	
Pass.	اُسْتُؤَثِّرَ	يُسْتَأَثَّرُ		مُسْتَأَثِّرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDLÆ·RAD. HEMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَعَّرَ	بَوَّسَ	لَأَمَّ	لَأَمَّ	أَلَمَّ
Imperf.	يَسْأَلُ	يَسَارُّ	يَبُوسُ	يَلْمُ	يَلَامُ	يَلِمُ
Imperat.	اسْأَلْ	اسَارَّ	ابُوسْ	لَمَّ	لَامَّ	أَلَمَّ
B	اسْأَلْ	اسَارَّ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مَلْمِمْ	مَلَامِمْ	مَلِمِمْ
N. Verbi.	سَوَالٌ	سُورٌ	بَأْسٌ	تَلْمِيْمٌ	مَلَامَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لُتِمَ	لُوِيْمَ	أُتِمَ
Imperf.	يُسْأَلُ			يُلَامُ	يُلَامُ	يُلَامُ
C	يُسْأَلُ					
N. Pat.	مَسْئُولٌ			مَلَامٌ	مَلَامٌ	مَلَامٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَامَ	تَلَامَ	اِنْجَأَتْ	اِتَّامَ	اِسْتَلَامَ	
Imperf.	يَتَلَامُ	يَتَلَامُ	يَنْجِثُ	يَلْتَمِ	يَسْتَلِمُ	
D	تَلَامَ	تَلَامَ	اِنْجِثْ	اِتْتِمَ	اِسْتَلِمَ	
N. Ag.	مُتَلَمِّمٌ	مُتَلَامِمْ	مُنْجِثٌ	مُلْتَمِمْ	مُسْتَلِمِمْ	
N. Verbi.	تَلَوُّمٌ	تَلَاوُمٌ	اِنْجِثَاتٌ	اِتْتِمَامٌ	اِسْتِلَامٌ	
Passive Perf.	تُلْتِمَ	تُلَوِمَ	اُنْجِثَ	اُتْتِمَ	اُسْتَلِمَ	
[Imperf.	يَتَلَامُ	يَتَلَامُ	يُنْجَأُ	يَلْتَامُ	يُسْتَلَامُ	
N. Pat.	مُتَلَامٌ	مُتَلَامٌ	مُنْجَأٌ	مُلْتَامٌ	مُسْتَلَامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ.

A

	I.			II.	III.
Active Perf. 3. s. m.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
f.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
2. s. pr.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
Imperf.	يَهِي	يَهِي	يَهِي	يَهِي	يَهِي
Imperat.	اهِي	اهِي	اهِي	اهِي	اهِي
N. Ag.	هَانِي	هَانِي	هَانِي	هَانِي	هَانِي
N. Verbi.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
	تَجَرِي دَنُو				
Passive Perf.	هِنِي	هِنِي	هِنِي	هِنِي	هِنِي
Imperf.	يَهِي	يَهِي	يَهِي	يَهِي	يَهِي
N. Pat.	مَهْنُو	مَهْنُو	مَهْنُو	مَهْنُو	مَهْنُو

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	أَهَرَا	تَهَرَا	تَهَرَا	أَنْسَبَا	أَهْتَنَا	أَسْتَهَرَا
Imperf.	يَهَرِي	يَتَهَرَا	يَتَهَرَا	يَنْسَبِي	يَهْتَنِي	يَسْتَهَرِي
Imperat.	أَهَرِي	تَهَرَا	تَهَرَا	أَنْسَبِي	أَهْتَنِي	أَسْتَهَرِي
N. Ag.	مَهَرِي	مَتَهَرِي	مَتَهَرِي	مَنْسَبِي	مَهْتَنِي	مَسْتَهَرِي
N. Verbi.	أَهَرَا	تَهَرَا	تَهَرَا	أَنْسَبَا	أَهْتَنَا	أَسْتَهَرَا
Passive Perf.	أَهَرِي	تَهَرِي	تَهَرِي	أَنْسَبِي	أَهْتَنِي	أَسْتَهَرِي
Imperf.	يَهَرِي	يَتَهَرَا	يَتَهَرَا	يَنْسَبَا	يَهْتَنَا	يَسْتَهَرَا
N. Pat.	مَهَرَا	مَتَهَرَا	مَتَهَرَا	مَنْسَبَا	مَهْتَنَا	مَسْتَهَرَا

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

		I.			
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلُ	اِدُدْ
B N. Verbi.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
	عِدَّةٌ	رِثَّةٌ	ضَعَةٌ		
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ
Imperf.	يُوْعَدُ	يُورِثُ	يُوضَعُ		يُودُّ
N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ

		IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيَسَرَ	أَتَعَدَّ	أَتَسَرَ	أَسْتَوَعَدَّ	أَسْتَيْسَرَ	أَسْتَعَدَّ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَعَدَّدُ	يَتَسَرُّ	يَسْتَوَعِدُّ	يَسْتَيْسِرُ	يَسْتَعِدُّ
Imperat.	أَوْجِبْ	أَيَسِرْ	أَتَعَدَّ	أَتَسِرْ	أَسْتَوَعِدْ	أَسْتَيْسِرْ	أَسْتَعِدْ
N. Ag.	مَوْجِبٌ	مُوسِرٌ	مُتَعَدِّدٌ	مُتَسَرِّ	مُسْتَوَعِدٌّ	مُسْتَيْسِرٌ	مُسْتَعِدٌّ
D N. Verbi.	إِجَابٌ	إِيسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِعَادٌ	إِسْتَيْسَارٌ	إِسْتَعَادٌ
Passive Perf.	أُوجِبَ	أُوسِرَ	أُتَعَدَّ	أُتَسِرَ	أُسْتَوَعِدَّ	أُسْتَيْسِرَ	أُسْتَعِدَّ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَعَدَّدُ	يَتَسَرُّ	يَسْتَوَعِدُّ	يَسْتَيْسِرُ	يَسْتَعِدُّ
N. Pat.	مَوْجِبٌ	مُوسِرٌ	مُتَعَدِّدٌ	مُتَسَرِّ	مُسْتَوَعِدٌّ	مُسْتَيْسِرٌ	مُسْتَعِدٌّ

TABLE X. VERBUM MEDIÆ RAD. و.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنَّ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
2. m.	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ B
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنَّ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولُنَّ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ C
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	تَقُولُونَ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنَّ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولِينَ	قُولُنَّ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولُونَ	قُولُونَ
			f.	قُلْنَ	قُلْنَ	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.
ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرُنْ
	f. سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	2. m. سِرْتُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرُنْ
	1. c. سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرُنْ
C	Dual. 3. m. سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	...
	2. c. سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	...
	Plur. 3. m. سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونْ
	f. سِرُّوا	يَسِرُونَ	يَسِرُونَ	يَسِرُونَ	يَسِرُونَ	...
	2. m. سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	تَسِيرُونْ
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
	1. c. سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرُنْ

D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	سَائِرَ	سِيرْ	Sing. 2. m.	سِيرَنَّ	سِيرُنْ
	f. سَائِرَةٌ			سِيرِي	سِيرِي
			Dual. 2. c.	سِيرَا	...
			Plur. 2. m.	سِيرُوا	سِيرُونَ
			f.	سِرُّوا	...

TABLE XII. VERBA MEDIÆ RAD. و ET ى.

A

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.</i>	<i>Energ. 11.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ	يُقَالَنَّ	يُقَالُنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالُنْ B
2. m.	قِيلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالُنْ
f.	قِيلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالُنْ
1. c.	قِيلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَالَنَّ	أُقَالُنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانَّ	...
f.	قِيلْتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	... C
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالَنَّ	يُقَالُنْ
f.	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَنَّ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالَنَّ	تُقَالُنْ
f.	قِيلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَنَّ	... D
1. c.	قِيلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَالَنَّ	نُقَالُنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ .

مَبِيعَةٌ, مَبِيعٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتَ	اِنْشَلْتَ	اِقْتَلْتَ	اِسْتَقَمْتَ
B Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	اِنْشُلْ	اِقْتُلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	اُنْشِيَ	اُقْتِمَ	اُسْتَقِيمَ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَيَّرَ قَوْلٌ	سَايَرَ قَاوِلٌ	تَسَيَّرَ تَقْوَلٌ	تَسَايَرَ تَقَاوِلٌ
Imperf.	يُسَيِّرُ يَقْوِلُ	يُسَايِرُ يُقَاوِلُ	يَتَسَيَّرُ يَتَقْوِلُ	يَتَسَايِرُ يَتَقَاوِلُ
D N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مُسَايِرَةٌ مُقَاوَلَةٌ	تَسْيِيرٌ تَقْوِلٌ	تَسْيِيرٌ تَقْوِلٌ
Passive Perf.	سُيِّرَ قَوْلٌ	سُوِيَ قَوُولٌ	تُسَيَّرَ تَقْوَلٌ	تُسَيَّرَ تَقْوَلٌ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُّ N. Verbi اِسْوَادٌ

XI. اِسْوَادٌ اِسْوَادٌ اِسْوَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و.
MEDIÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونْ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ B
f.	نَدَوْتَ	تَنْدِينْ	تَنْدِي	تَنْدِي	تَنْدِينْ	تَنْدِينْ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونْ	أَنْدُونْ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدَا	يَنْدُونْ	يَنْدُوا	يَنْدُوا	يَنْدُنْ	يَنْدُنْ
f.	نَدَوْنَ	يَنْدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونْ	تَنْدُوا	تَنْدُوا	تَنْدُنْ	تَنْدُنْ
f.	نَدَوْتُنَّ	تَنْدُونْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونْ	نَنْدُونْ

<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			D
		<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادِ	Sing. 2. m.	أَنْدُ	أَنْدُونْ	أَنْدُونْ
f.	نَادِيْهَ		أَنْدِي	أَنْدِيْ	أَنْدِيْ
		Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
		Plur. 2. m.	أَنْدُوا	أَنْدُنْ	أَنْدُنْ
		f.	أَنْدُونْ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. فَعْطَاتُة.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يَرْمِي	يَرْمِ	يَرْمَ	يَرْمِيَنَّ	يَرْمِيَنَّ
	f. رَمَتْ	تَرْمِي	تَرْمِ	تَرْمَ	تَرْمِيَنَّ	تَرْمِيَنَّ
	B 2. m. رَمَيْتَ	تَرْمِي	تَرْمِ	تَرْمَ	تَرْمِيَنَّ	تَرْمِيَنَّ
	f. رَمَيْتِ	تَرْمِينَ	تَرْمِ	تَرْمِ	تَرْمَنَّ	تَرْمَنَّ
	1. c. رَمَيْتُ	أَرْمِي	أَرْمِ	أَرْمَ	أَرْمِيَنَّ	أَرْمِيَنَّ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f. رَمَيَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	2. c. رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنَّ
	f. رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِيَانِ	...
	2. m. رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنَّ
	f. رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِيَانِ	...
	1. c. رَمَيْنَا	نَرْمِي	نَرْمِ	نَرْمَ	نَرْمِيَنَّ	نَرْمِيَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
D Sing. m.	رَامِ	رَمَى	Sing. 2. m. اَرْمِ	اَرْمِيَنَّ	اَرْمِيَنَّ	
	f. رَامِيَةً		f. اَرْمِ	اَرْمَنَّ	اَرْمَنَّ	
			Dual. 2. c. اَرْمِيَا	اَرْمِيَانِ	...	
			Plur. 2. m. اَرْمُوا	اَرْمُنَّ	اَرْمُنَّ	
			f. اَرْمِيَنَّ	اَرْمِيَانِ	...	

TABLE XVI. VERBA TERTIÆ RAD. و ET ی.
MEDIÆ RAD. KÈSRATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>India.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يُرَضَى	يُرَضَى	يُرَضْ	يُرَضِّعَنَّ	يُرَضِّعَنَّ
	f. رَضِيَ	تُرَضَى	تُرَضَى	تُرَضْ	تُرَضِّعَنَّ	تُرَضِّعَنَّ
2. m.	رَضِيتَ	تُرَضَى	تُرَضَى	تُرَضْ	تُرَضِّعَنَّ	تُرَضِّعَنَّ B
	f. رَضِيتَ	تُرَضِّعَنَّ	تُرَضِّعَنَّ	تُرَضِّعَنَّ	تُرَضِّعَنَّ	تُرَضِّعَنَّ
1. c.	رَضِيتُ	أُرَضَّى	أُرَضَّى	أُرَضْ	أُرَضِّعَنَّ	أُرَضِّعَنَّ
Dual. 3. m.	رَضِيَا	يُرَضَّيَانِ	يُرَضَّيَانِ	يُرَضَّيَا	يُرَضَّيَانِ	...
	f. رَضِيَتَا	تُرَضَّيَانِ	تُرَضَّيَانِ	تُرَضَّيَا	تُرَضَّيَانِ	...
2. c.	رَضِيْتُمَا	تُرَضَّيَانِ	تُرَضَّيَانِ	تُرَضَّيَا	تُرَضَّيَانِ	...
Plur. 3. m.	رَضَوْا	يُرَضُّونَ	يُرَضُّونَ	يُرَضُّوا	يُرَضُّونَ	يُرَضُّونَ C
	f. رَضِينَ	يُرَضِّعْنَ	يُرَضِّعْنَ	يُرَضِّعْنَ	يُرَضِّعْنَ	...
2. m.	رَضِيتُمْ	تُرَضُّونَ	تُرَضُّوا	تُرَضُّوا	تُرَضُّونَ	تُرَضُّونَ
	f. رَضِيتُنَّ	تُرَضِّعْنَ	تُرَضِّعْنَ	تُرَضِّعْنَ	تُرَضِّعْنَ	...
1. c.	رَضِينَا	نُرَضَّى	نُرَضَّى	نُرَضْ	نُرَضِّعَنَّ	نُرَضِّعَنَّ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	رَاضٍ	رَاضَا	Sing. 2. m.	ارْضَ	ارْضِعَنَّ	ارْضِعَنَّ
	f. رَاضِيَةٌ	رَاضَوَانِ		f. ارْضِ	ارْضِعَنَّ	ارْضِعَنَّ
			Dual. 2. c.	ارْضَا	ارْضَيَانِ	...
			Plur. 2. m.	ارْضُوا	ارْضُونْ	ارْضُونْ
			f.	ارْضِينَ	ارْضَعْنَ	...

A TABLE XVII. VERBA TERTIÆ RAD. و ET ي.

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>*Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. نَدِيَ	يُنَدِي	يُنَدِي	يُنَد	يُنَدِيَنَّ	يُنَدِيَنَّ
	f. نَدِيَتْ	تُنَدِي	تُنَدِي	تُنَد	تُنَدِيَنَّ	تُنَدِيَنَّ
	2. m. نَدَيْتَ	تُنَدِي	تُنَدِي	تُنَد	تُنَدِيَنَّ	تُنَدِيَنَّ
	f. نَدِيتِ	تُنَدِيَنَّ	تُنَدِي	تُنَدِي	تُنَدِيَنَّ	تُنَدِيَنَّ
	1. c. نَدِيتُ	أُنَدِي	أُنَدِي	أُنَد	أُنَدِيَنَّ	أُنَدِيَنَّ
C	Dual. 3. m. نَدِيَا	يُنَدِيَانِ	يُنَدِيَا	يُنَدِيَا	يُنَدِيَانِ	...
	f. نَدِيَتَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
	2. c. نَدِيتُمَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
D	Plur. 3. m. نَدَوْا	يُنَدُونَ	يُنَدُوا	يُنَدُوا	يُنَدُونَ	يُنَدُونَ
	f. نَدِينَ	يُنَدِيَنَّ	يُنَدِيَنَّ	يُنَدِيَنَّ	يُنَدِيَانِ	...
	2. m. نَدِيتُمْ	تُنَدُونَ	تُنَدُوا	تُنَدُوا	تُنَدُونَ	تُنَدُونَ
	f. نَدِيتُنَّ	تُنَدِيَنَّ	تُنَدِيَنَّ	تُنَدِيَنَّ	تُنَدِيَانِ	...
	1. c. نَدِينَا	تُنَدِي	تُنَدِي	تُنَد	تُنَدِيَنَّ	تُنَدِيَنَّ

Nom. Pat. Sing. m. مَنَدُوْهُ f. مَنَدُوْهُ

مَرْمِيَّةٌ مَرْمِيٌّ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاوَى
Imperf.	يُقَضِّي	يُقَاضِي	يُقْضَى	يَتَقَضَّى	يَتَقَاوَى
Imperat.	قَضِ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاوَضْ B
N. Ag. m.	مُقَضِّ	مُقَاضٍ	مُقْضٍ	مُتَقَضِّ	مُتَقَاوِضٍ
f.	مُقَضِّة	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّة	مُتَقَاوِضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقْضٍ	تَقَاوُضٌ
		قَضَاةٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقَضَّى	تُقَوَّضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاوَى C
N. Pat. m.	مُقْضَى	مُقَاضَى	مُقْضَى	مُتَقَضَّى	مُتَقَاوَى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَّاءٌ	مُتَقَاوَضَاءٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	إِنْقَضَى	يُنْقَضِي	إِنْقَضِ	مُنْقَضٍ	إِنْقِضَاءٌ
Pass.	أُنْقَضِيَ	يُنْقَضَى		مُنْقَضَى	I
VIII. Act.	اِقْتَضَى	يُقْتَضِي	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اُقْتَضِيَ	يُقْتَضَى		مُقْتَضَى	
X. Act.	اِسْتَقْضَى	يَسْتَقْضِي	اِسْتَقْضِ	مُسْتَقْضٍ	اِسْتِقْضَاءٌ
Pass.	اُسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضَى	

Cambridge :
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.

